

non est de his qui huiusmodi, London et de quibus de ...
non val, non vidi, ad minimis eius audire. non mihi de ...
non de personis propositis, non de sanctitate, p. salmord, non
de apostolo Chri, non de Chri eloquio contat. ipsa propter, deus
paritas, non non mittit contra Lutheri verum Romanum accipere.
testimonia quod in Italia non videmus et Ang opus de
de ... divina testimonia non sequuntur, pendit humani testimonij
perdidit non ...

maximam, et propositi viri et huiusmodi arguunt
sed nunquid etiam id eo renuntiant, sed rati aliquid de criminibus
firmitate monstrant. et propter propositum et sancti loqui fuisse dicit
ego innotuit fuisse respondet quid laborum probare de offendit
nam, cum ita non fuisse probare conatus sit accusa honorem
suam. Ang. de Omiro chap. cont. p. 16

nullo modo verum in notitia rationem, nullo modo verum
iniquitate damnamus. ibi r. 1.6

propterea ab iis scriptoribus assertum qui in quomodo Ezechiel
iure improbatu atque damnatus in desunt rationes quoniam posuit in omni
nullo Ezechiel doctrina diligentiori examine, fatimora congerunt et amplifi-
cant: aguntque cum in sermone suo quod in eum eo qui damnatus et in eodem
aqua et igni, omni contumelia et ratiis quibus videtur oppositum: auctori
in eodem et solus minus pro doctrina suscipit, suo impetu transgredi
sanal doctrinam. Bacon. de 2 479

1

✠ To the Christian Reader, Grace and
 peace from God the father, and from our
 Lorde Iesus Christ, by the holie Ghost sealed in
 thy heart for ever. Amen.



Arue! not (good Christiā Reader) that
 I haue taken vpon me, before the pub-
 lishing of M. Charkes fuller answer, to
 say somewhat vnto that same shameles
 & impudent defender of his proud &
 vngodly Censure. For first I cōsider the
 great hurte that may come, by reason,
 that the common sort lacke iudgement,
 when such outragious & vniust slāders
 are spewed forth: the common sort be-

To trie the
 truth by mens
 persons absurd,
 and vnequall.

ing giuen rather to measure the truth by mens persons, then their per-
 sons by the truth, which is a very absurd & vnequal trial to trye the
 trueth by. For why should the naughtines of men preiudice the truth of
 God? Why should Iudas a traytor deface the doctrine of Iesus Christ,
 or discountenance any of the rest of the Apostles? Why should Peters in-
 constancie & feare in denying his Maister, disadvantage the constant
 truth for which he afterwards suffred, & al the rest of the Apostles so
 constantly aduouched? Marke therfore good Reader, that this wretch,
 against whom I write, that he may deface the Gospel of thy redēption,
 labourerth for nothing more, then to deface their persons, that haue bin
 some of the most singuler instruments, that euer God raised vp in his
 church since the Apostles times. With what truth & grounds he char-
 geth the, & vpon what testimony, we shal see afterwards when we come
 to it: In the meane time, I doubt not but the whole Church, & specially
 M. Charke will take it well, that I keepe his hands from raking in their
 filth, & ease him of this foule work: wherunto, though I be drawn by the
 aduersary against my wil, yet it shal appeare that we haue a thousand
 one to charge them with, in the persons not only of their late restorers
 of Romish religion, but in their very fathers & founders: wherin also, if
 they haue made me to rake deeper, then was meete, to the raising vp of
 such a filthy sauour that al the world may be annoyed with: let the thak
 themselves.

Mat. 26,

Mat. 26. 70.

Act. 2. 22. 23.

4. &c.

To the Reader.

Truth not to
be measured by
men.

Rom. 3. 4.
1. Iohn 1. 10.
Luke 12. 1.
Rom. 2. 24.
Isay 51. 5.
Mat. 18. 7.

Canisius Cate-
chismo maiore
cap. 5. de iusti-
tia Christiana.
Greg. Martin, cap
10. pag. 163.
Discuerie.
Canisius cap.
5. dist. 4.
Hosius de sacra.
Baptis. cap. 31.
See the Defect
of the Censure.
pag. 113.

thēselues. If they say it be against charitie, let them remember that it
stañdeth with charity, to mainteine innocēcie against their cursed teeth:
and if it be against charity in vs, why was it not so in themselves, who
yet are most guilty, in giuing the first example? & let thē learne the dif-
ference betwixt the truth & error, betwixt the light & the darknes. In
very deed we do not measure Gods trueth by men, nor religion simplye
by mēs liues, as they do. We know that al mē are liars, & in the professiō
of the Gospel there are, haue been, & shalbe, many Hypocrites, such as
cause the euerlasting trueth of God to be euil spoken of, amongst such as
are without, and such as they are thēselues, to whō they are stones of of-
fence, set up in Gods iust iudgement, that they may stūble at them, for-
sake the truth, and be confirmed in error, & cōfounded to their viter
destruction. But why should this withdraw from truth? Why should the
darknes of mē, put out the cleere light of the gospel: seeing it shineth not
only to discouer the vnrighteousnes of the world, but also: to chase away
errors euē in the best? Why shold we be charged with the faults of mē &
priuate mē which our profession doe not allowe, neither in our selues nor
others? Nay rather, we teach according to the doctrine of regeneratiō,
mortificatiō & sanctification, that holines of life which is not in our sel-
ues & yet we wish in others. We teach the killing of the corruption of old
Adā, & newnes of life, which these men neuer understoode: to whō, if
the professors of the gospel be cōparad, if conuersation be layd with cō-
uersatiō in theirs & ours, & in their seueral professiōs & ours, their ho-
lines with ours: we shalbe Angels, & they diuels: we may as we are mē
shew our infirmities: but they as they are men, al their abominations,
not of men, but of Antichrist, that both in life & doctrine set thēselues
against Iesus Christ the sonns of God, & that same blessed spirit of sac-
rification. We in professing the truth, acknowledge our errors, find them
out, and iudge them by the truth, condemne them in our selues and in o-
thers, yea, we condēne the very motions, and should or doe punish accor-
ding to Gods worde, both priuate and publike offenders to the utter-
most of our powers: these in professing falshood and false religion, doe
mainteine euery cursed abomination, and though they say they haue
freē wil, & cā fulfil al the cōmandemēts of God, yet boldly & impudently
they breake thē al: they make no accōit of concupiscēce, unlesse they cō-
sent vnto it, and though the some breake forth into cursed attemptes,
into idolatry, swearing and blasphemy, into prophaning the Lordes Sa-
baoths with their deuised religiō contrary to his word: though they dis-
honour

honour them, to whom honor belongeth, commit adultery, buggerie, sodomitie, & al kinde of filthines: though they kill, steale, lie and slaunder, beare false witnes, and suffer euery affectiō to rone at his pleasure, yet these with them are either no sinnes, or very light sinnes, which they wil satisfie for, with a litle bodily punishment, which they hypocritically and voluntarily denise and lay upon the selues. Wherefore good Christian Reader, I beseech thee in the bowels of Iesus Christe, beware of these pestilent hissing adders, whose poyson is not only in their cursed doctrine manifestly against gods euerlasting word, but also in their sinful, shameful & abhominable lines: their head, beeing that mā of sin & childe of perdition. And albeit in vs our sinnes ought not to weigh against the truth, which the truth condēneth & punisheth, & we condemne in our selues, neither to discredite it, nor shake thy faith, because we measure it not by mens lines, which were to measure light by darknes: yet in them it ought, in whom both are ioyned together false doctrine & euill life: and of these thou oughtest to be warned, & thou maiest learne to iudge the, & to know the by their frutes. For as their professiō is wicked, so their lines are accursed: as they are Idolaters, so they are abhominable liuers, iustifying sin, & maintaining it, & lesning it, as afterwarde shal more plainly appeare. Neither is this to vnconuer our fathers priuities though they be laide open & naked. For they are no fathers of ours, but monsters, & they are those cursed Cannites, that feede theyr lustfull eyes, in the sight of our priuities, who are their fathers in de:de, which they should hide, because wee professe and honour the truth of God, & they are enemies of it. They are those swine & rauens that delight in nothing but carion, letting passe whatsoever is wholesome & good, as not agreeing to their grosse appetite and humour. Therefore good Reader, euen as thou louest thine owne saluatiō: beware of the, learne to haue iudgement, that thou maiest discerne. Let none steale thy heart from the loue of the truth: men are mē, and these are worse then men: & if any private man, come short of that he professeth, why should we be charged with it, rather pray that thou as God in mercie hath opened thy heart to beleue his truth, so it will please him to strengthen thee against all offences, that thou mayest also like according to it, stopping their foule mowthes from slaundering it, & holding out the excellent praise and glory of it, by an holy profession to many, to his honour, & thy euerlasting saluatiō in him. Amē, Amen.

Antichriste the head of the papists.

1. Thes. 2.

Math. 7.

Sir Thomas Moore in his dialogues. li. 3. ca. 11.

Can the father of al the papists be accused together with the, for their shamelesse discouerie of the wantes & priuities of the Church.

Fickerus in critica theologia. fol. 130.



A *S for Maister Correctors Declenſon*
of a Nomen Heretique, I omit as a Bable for a foole to
play with : It appeareth the man trauelled with follie,
and coulde not tell where to lay his burden els, but in the
forefront of Parsons Book, euen vnder his noſe; that it might
be as a taſte to the Reader of the ſtuffe contained in it. It is
pitie that his name was not ſet to it, For now he muſt needs
forgoe the fame and praiſe of ſo woordie and fooliſhe a
worke. Belike he was ſome Vſher, that was appoynted to
be a Corrector, and rather then he woulde ſay nothing, he
woulde cenſure his Maiſters worke both to ſhame himſelfe
and his Maiſter alſo.

Dixi.



**A Briefe consideration of the Publi-
shers Prefaceto Maister
Charke.**



Meane not to stande vpon words other-
wise, then as they comprehend most ma-
nifest and palpable vntruthes, such as all
the world may euen handle. For I know
and can witnes, that there is no cause so
euil, no doctrine so false and wicked, but
that Sathans instruments are furnished,
from that strong spirite of illusion, to say
somewhat in maintenance of it. Wee are
eloquent enough by nature, to speake

Sathas instru-
ments furni-
shed to main-
taine euill cau-
ses.

naughtily, and what error was there euer so grosse that you Papistes
coule not pounze out, and cast some cunning colour vpon it: we know
that Antichrist your head shalbe furnished from Sathan his Grandfier,
*with al efficacie of deceit, yea he shal come with al power, with signes 2. Thess. 2.
and lying wonders, with al deceits of unrighteousnes in them that pe- Mat. 24.
risk, hauing a shameful mouth, and a shamelesse forehead to deceiue the Luke 21.
reprobate. But al this cannot deceaue vs, to whom the Lord hath vouch-
safed mercie, and hath given a discerning spirite.*

Concerning M. Charkes long *expectation* therefore, of your promised
reioynder for any truth or honestie that he may find in it, it had bin bet-
ter for the credite of the Writer, it had beene smothered in the
begetting and bringing forth, then to haue seene the light, being such an
vnnaturall monster, and whiche for the goodnes of it, might haue come
soorth, in as sodaine and vntimely a birth as the former did. But where
you say, that he *should ghesse at the long trauel, nay, that he knoweth &
is priuie to the cause thereof*, Surely herein you shew your impudencie.
For if he had looked for it, why might it not haue come out long or this?
As soone as the former, for any thing that is in it better. O but *Persecu-
tion hath letted, you are destitute of al helpes*: Indeede it is great pitie
that you should not haue *full libertie, rest, Libraries, Conference, &c.*
to write against the truth, to disquiet her Maieslies subiects, to turne our
happie peace into trouble, to practise your treasons: and to broche your
heresies to the whole worlde. You complaine like murderers and

No helpes are
to be allowed
to the wicked.

A replie to the Answer

theenes because you cannot murther and kil freely.

Where you threaten further kindnes, that *bee in part knew that the authour addressed himselfe to a defense, and that the print was dispersed*, that is euen as true as the other. For ought that euer hee coulde heare or vnderstande, there was no such copie taken with your seditious furniture. In deede some other of your follies were met withall, your nest was discovered, and your cockatrides egges, before they were fully hatched, were broken and dispersed. But all this is to shew how master *defender* was hindered, and yet what a man he is, that amidst so many losses, hath wrought such a wonder, *Parturit montes & nascitur ridiculus mus*; The mountaines swell, and there is borne a ridiculous mouse.

A popish nest discovered in Oxford shire, where they presse & printe was taken, and their workes hindered.

James I. S.

* Of this also he complaineth in the last diuision of the last preface, which made him foolish, to set down his owne censure againe at large.

But hee knewe well enough by M. Charks answer that such disputatiō was dangerous & inconuenient

Disputation.

Againe, it was pitie that hee kept not his first resolution vppon the difficulties alleadged: but a wauering minded man, is inconstant in all his wayes, hee woulde and hee woulde not answer: *Especially master Charkes booke answering it self, being very obscure in many places, and very weake, so as it needed no confutation, and most of all because Campion the subiect of the whole matter was now taken, whome wee had so long desired and thirsted after*: but I wonder, whence you drewe such a conclusion, that therefore you looked hee should *bee disputed withal, according to reason, and al our owne promises, openly and publikey, &c.* Was it like that this should giue you any hope, & make you slacke so necessarie a work? no, no, you knewe full well, that whensoever you attempted to confute the truth, you should but wash a tile; and if master Charkes booke had beene so easie a pill, for you to swallowe, wee should haue heard of it long ere this: or if it had answered it self your foolish paines might haue been well enough spared. And as for *Campions being taken*, whom you call the *subiect* of the matter, whereby you confesse a man to bee the foundation of your whole work: what shold his being takē hinder your course? Where did any one of vs, much lesse al, promise him or you, any such opē & free disputatiō? Should wee promise that which was not in our power? or if we had been so foolish, being private men to haue promised, as he and the rest of you, haue been malapert to challenge, how should we haue perfourmed it? Surely I thinke you suppose vs to bee princes, to doe what we list: because you are insolent, & take vpon you, that for which you haue no warrant.

O: like consequence is it that you say, *we desired his taking*: whereby you would insinuate, that we thirsted for his death: no no, it is you who haue

haue alwayes thirsted for blood: we wished him more feare of God, and grace, to haue holden him in duety and obedience both towards him and his Soueraigne, then had he not come to that shameful and deserued end he came to.

The Papistes
blood thirstie
men.

Concerning our handling him when wee had him, before and after our conference in the Tower, of his making away by death, without any shew or shadowe of crime, and of M. Charkes following him to the place of Execution, with bigge lookes, sterne countenance, proude words, mercilesse behauiour, which caused M. Defender to resume his defence, for the honour of Christes martyr (forsooth); and to shewe his valure in reasoning and learning. These accusations best become an impudent, shamelesse, and lying defender. For he chargeth vs, with that which the magistrate, and lawe layed iustly vpon a wicked runnegate and traytor, whereby, in nipping vs, he doth not only belye vs, but reacheth at those whom God hath set in authoritie ouer vs, and at the seate of iustice. And as for our handling of him, we appeale to all that heard the dealing betwixt vs, whether in any respect any discourtesie was offered him by vs. But the kingdome of Antichrist must stande by lying. If nowe and then a sharpe word was giuen, for repressing his pride and insolencie: it was all, I am sure he receiued no other blowes from vs. But what a shamelesse and trayterous defender is this, when Campion vpon recorde is condemned for high Treason according to our publike lawes, that he dare say in print, that *we made him away, that there was no shadow nor shew of particular crime committed by him, eyther against Prince or countrie.* If his onely Religion, (which yet is high Treason against God, and deserueth death an hundred times more, then Treason against a Prince or countrey) had beene the cause of his death, why is not the same proceeding with *Watson, Fecknam, Metham,* and the rest at *Wilsbitch?* Why are *Bosgrane* and others, that now vpon better aduise acknowledge her Maiesties foueraignty, and dominion, whether the Pope confesse it or no, (though the law (I say) haue passed vpon them) why are they spared? But they care not whom they strike, and this is the account they make of authoritie, to charge them with crueltie, that they may mainteyne their whelpes.

That Campi-
on was a trai-
tour, and iust-
ly executed by
the lawes of
this Realme,

Witnesse that
little Booke
set forth of
their answeres
to those inter-
rogatories, vn-
der the handes
of those wor-
shipful Com-
missioners that
dealt with the,

For the other part of this accusation concerning M. Charke, it needeth no confutation, they that know the man, know him to be no cruell man, and if he followed *Campion* to the deserued place of his execution, he did it in charitie as other men did, desirous to winne him to saluation. His

A replie to the Answere

* You imagine every man to be like your popes, & popes legates: such as Pandolphus & August. were, of whose pride and big looks every story is full.

lookes and countenance were neither *bigge* nor *sterne*, his wordes were neither *pronde* nor *mercilesse*, but humble and full of mercie to haue drawn *Campion* to repentance, if it had beene the good will of God. These properties are inseparable to blood thirstie Papistes, who in Queene Maries daies and in other times since, haue shewed nothing but crueltie & pride, ioyning with their wordes, swordes, and alwaies concluding with saggot and fire, when they were not able, to doe anie thing with other argument. As for his *reason* and *learning*, let that appeare as it is, I hope he hath so learned the truth, that he shalbe able to mainteyne it agaynst al your falshood, and if he had not, yet why should the credite of the trueth of God, depend vpon any mans learning: lesse boast, & more roste would make vs better like your prouision.

That you haue bin so good vnto vs *amiddest so many disturbaunces*, when you could not giue vs the whole, yet to send vs a part, we haue in some sort to thanke you for your liberalitie: And specially you (M. Publisher) that are so forward; but seeing maister defender taking this matter in hand after the death of *good Campion* (as you trayterously cal him, your new dubbed martyr, but indeede a traitour, for such commonly are your martyrs now a daies) *was so disturbed with our spies, Searchers & other persecutors*, I wold wish you to take heed, least you gleane not that which *Campion* hath scattered. For certainly if once they catch you, though you should be a Lords fellow, they wil hinder your occupatiō & giue you the reward of a traitor, that thus defed traitors, scatter your seditious & dangerous pamphlets & libels against true religion, & the state of the lād. You are not like then to deale brokenly but wholly. The hemme wil be strong enough. And though in our *Princes fauour wee haue gotten the start before you*, yet surely you wil get the start before vs in another respect, wherein I trust we shal neuer ouertake you. We wil alwayes giue you leaue to haue that aduantage.

But wheras you speake of our *following the matter with such vehemēcy*, that we allow you no one iot either of *courtesy* or *humanity*, or of *reasonable indifferēcy*, it is but a Rhetorical lie. We haue bin neither so earnest nor egar, as we ought to haue been, with such obstinate heretikes as you are: we haue talked, conferred, writtē & printed too much with you. For there is no hope in you, & we ought after 2. or 3. admonitiōs by the counsel of the holy ghost to auoid you. But woulde you in good sadnes so

Tit. 3. 10.

All the sort of
them haue long
ago testified

faine parly with vs? Would you so faine write, conferre & dispute in this last gaspe of your Romish religiō, contrary to the direction of al your holy fathers & founders? Why, who hath giuen you this commision? Are we

of M. Charkes Preface.

absolued (man) that you may deale with vs? Is not the popes blacke curse yet vpō vs? If it be, wil you haue entercourse with vs? Wel, I know your meaning, you would conser with vs if you might get vs in your mouthes, as the wolfe doth with the sheepe, or as the Foxe doth with the lambes: set you vp againe in your chaires, and put the Sword in your hand, & let you alone, you wil be good enough for vs.

But it is a wonder to heare how diligēt you make vs; indeed you teach vs what to do, & by your selues, that were so eger against vs for doing good, you teach vs what to doe against your euil. For if we had vtterly secluded you frō speech, conference, writing, printing, disputing and stopped the course of your bookes, as you haue done ours, &c, You had not beene so wilful, as now you are. If we had attached, driuē away, put in prisō, rent on racke & put to death such traitors as you are, & stil shew your selues to be, both religion for the church, & peace for the cōmon wealth, had bin more assured. If we had left no Innes, Taverns, fieldes, stables, barnes, dalecoates, or palaces: vnsearched for such vermin, where yet belike you & your cōpanions haue had your haunts, this garboile had bin long agoe ended: our rebellions in the North & in Irelād, had bin preuēted & staied: your seditious bookes like wild fire, would not haue come rūbling forth so fast, nor you had such means of your inuasiō against the truth: so many yong gētlemen, & silly soules in the lād had not bin so corrupted, & yet notwithstanding al severity, you stil threaten *that we shall not haue any quiet repose* in our possession, which you cal *intrusiō*, because we entred not by your popes permissiō. *You wil forsooth cōtinue your claim & title* stil, & surely we tel you that we meane to maintaine our iust & lawful right & possessiō: you shal haue hard getting it, except you come with better euidēce. It is not the rowt of your Iesuites, nor of your new Annūcionists or Assūptionists that can so winne it of vs. And therefore I giue you warning, that if you come not better appointed thē your father Cāpion & the rest haue done, you are like to gaine no more then they haue done in your vniust claime heretofore: so strong is truth against forgerie, & so mightie is the sincerity of Christ against yheresie & treasō of Antichrist.

But now you say *the credite of our cause is crushed, seeing we lie openly: and with furie moue the magistrate against you: which yet you will beare with patiēce & not be discomfited in the middest of al your afflictions, to resist our fulhood more then before.* Example of your good Cāpion, & the rest of his companions, who died ioyfully, protested their innocēcy, forgane al frankly: in the middest of al, resisting our foule heresy,

that there is no disputing with vs, vnlesse they might haue liberty, and vse their old arguments: reade their note in the Testament of Rhemes vpō the forenamed place. Harding Apolo. fol. 20. 25. 115. Stapleto translated by Stapleto pag. 22. & infinite others. Defence. fol. 3.

Either papistes must shew better euidence or els they must be the intruders.

A replie to the Answere

and so became pure constant Martyrs of their Lorde and maister Iesus Christ, &c. Al this is but a stiffe bladder strowed out with wind. For who tolde you that in our owne conceite the truth is crushed? If we had flyen before you, doth the credite of the truth stand vpon our standing? If all we were fallen, must the trueth therefore bee fallen? No, no: though none of vs were able to defend that, the truth shall defend it selfe. It is an armour of prooffe, whereinto your counterfeite pelfe cannot once pearce or enter: If we moue the magistrates, against suche daungerous enimies, we doe but our duetic. You are Gods and the Queenes enimies, vnder pretence of Religion you haue continually practised Treason: you stil dishonour her, amongst her enimies; you clip her gouernement, and holde that she is no Queene of yours, nor of ours, because she is an excommunicate person by the sentence of your Pope, a forreigne priest; whom you holde a God in earth, that cannot erre, and therefore dare not disauouch any his doinges. For this cause you came ouer, to reconcile her subiectes to the Sea of Rome, to discharge them of loyaltie & duetic towards her. Think you not then, that it is our parts, to perswade the to iustice, to giue the warning to take heed & to looke about them, seeing also by your belowes, both at home in englad & abroad in Irelad, the fire of rebeliō, hath set on fire, the highest beacons amongst vs, her subiectes led vnder your captaines & cōductors in armes against her highnes, & against their own natural cōuntry. I say nothing of other nations, but it shalbe found whē me shall learne to iudge aright, that the pope & such as depend vpon him, are the common traytors, to all Christian Princes in Europe.

As for your patience, proceeding not from faith, it may welbe a Philosophical patience, but it cannot be the patience of Christiāns. And yet what your patience hath bin, your outcries, stirres & insolencies, your vnquiet & vnpacified minds can testifie. The maner of the death of your new martyrs, shal witnes to al posterities, that they die not with that ioy, comfort, & assurance of truth that the childre of God feele & tast, that maketh the to sleepe sweetly, & resolutely, where as yours die doubtingly, & therfore with feare & horror. But I leaue the to him, who knoweth his own. But this is certaine, an euil cōscience that is not resolute in faith, (* which you teach to be presumption) cannot haue that christian ioy & patience that a faithful man doth feele.

As for *protesting their innocency* it was an aggrauating of their sin & villany, that being so notoriously conuicted by so many prooffes, euidence and testimonies, they would not yet confesse their offence against God and her Maiestie.

As

Bristow motiue 6. fol. 37.
motiue 12. fol.
§ 8. motiue 15.
fol. 40.

Saunders de
visib. monar. Ec-
cle. lib. 2. pag. 78
lib. 7. pag. 130.
734.

Excommuni-
cation of Pius
Quintus set vp
by Felton, con-
firmed also by
Gregorie the
13.

So Saunders
saith that Mor-
ton was sent
ouer, so was
Campiō, Sher-
win, and the
rest of Semina-
rie Priestes for
that purpose.
It is the dutie
of al the Lords
watchmen, to
giue warning
against immi-
nent danger.
The Papistes
patience is pa-
rience perforce.

* New Test. of
Rhemes. An-
mor. in Io. 15.
ver. 4. Rom. 5.
ver. 1.

Reade that
whole dis-
course of R.
Parsons, in that
hipocritically
booke of his
Calenamed

As for *their forgiveness*, whether it were franke or faine, that I thinke you cannot tell. There was no cause why they should not forgive all, that had so offended all: But they would not craue forgiveness there, where they had most trespassed, and therefore they dyed not in perfect charitie. And as for their detesting of *our religion*, the more they detested it, the more miserable and desperate was their estate and condition; that setting themselves against the truth, had not grace to confesse it, but dyed as it were in the field against it. Concerning the *fighting of their blood against vs*, we feare not the force of it. For being shed for treasō & falshood, truth cannot bee guiltie of it, neither can it gaine any victorie against true religion. It is not the death but the cause, nor the shedding of blood, but the cause of shedding it, that is to be regarded. If you wil stil poure soorth your blood for treason, and in maintenance of an vsurped and forraine iurisdiction: your blood shalbe vpon your owne heads, & we are cleare frō it, your blood is no innocent blood, to crie for any vengeance, but it is the blood of Achab, & not of Abel, blessed are the hands that are first vpon you. It is the sworde of Gedeon, and that sworde of the Lorde that Christian magistrates beare, to execute his iudgements against such vnnaturall wretches, that rebel against God, and seeke the destruction of their owne people. And seeing yee account them so well bestowed, especially *Campion* and *Sherwin*, and all the rest, I am of mind with you, that they were best bestowed so in deede: Idolaters, Theeues, murderers, and traitours, be neuer better bestowed then on the gallows, and the Lorde in mercie that loueth Syon, and forsaketh not his poore Church, bee praysed, for pursuing his enemies to the graue. And he that in his iust iudgement hath thus found them out, will finde you out also, that you shall not goe downe to the graue in peace, except you repent and turne to him: which I pray God you may doe, if it bee his blessed wil, to your owne saluation, and the comfort of many.

The two thinges which you speake of concerning master *Charks* person, the one of his writing, the other of his behauiour, they shall bee considered in their proper place. Master *Charks* craueth no further credite of the Church of God, then he shalbe found to haue dealt faithfully, and sincerely according to the worde of God. Hee craueth no testimonie of you, nor such as you are: hee boasteth no further of his knowledge, then is meete for a man of his profession, that knoweth what soeuer he hath, he hath receaued it, by the meere dispensation & fauour of God. If he come short in any thing, he refuseth not to bee taught. As

Christian exercise cap. 4.
VVherein he laboureth altogether to draw men from faith to works making them the cause of iustification, breathing out his poyso with a sweet breath, & with sweete words couering his deadly venome.

Leuit. 20.

Gen. 4.

1. Re. 22. 38.

3. Reg. 2. 37.

Rom. 13.

Iugdes. 14.

A replie to the Answere

Mark this frū-
per at the
phrase of the
Scripture.

for his behaviour towards *Campion*, when forsooth hee was within the reach of his ministeriall power, by reason of his high place, gay apparell, great wordes, assistance of friendes, &c. It is but a stale lying iest, to fill vp the booke, for the man is sufficiently knowen, to stand vpon none of these things. If God strengthened his ministerie, to daunt suche an aduerlarie, which is the thing that most stingeth you, wee praise God for it.

Whether his dealing be false or true, for which by your assignement hee may weare the garland, hee will sufficiently declare in his answer. Hee is olde enough to answer for himselfe; and when these examples come, wee shall consider of them. I loue not to bring sod Colewortes twise; that is a propertie belonging to the papists, and fittest for them that will receiue no answer. That question also concerning concupiscence, which is the greatest bulk of your booke, shal at this time be omitted of mee, as being often handeled in other places.

As for his other trickes which you say proceed not of negligence, simplicitie or ignorance, but must needs bee of set malice, as for example, the repeating of diuers vntruths out of *Gotuifus* concerning the *Iesuites*; you say in the first booke hee concealed the authours name, which is most false. For he nameth him often in that booke. Now you say necessitie compelling him, he confesseth. Wherein you discredite your selfe, and bring credite to him that hee doth not conceale them; but yet you say finding in his owne conscience the things to bee false which he reporteth, whereas his authour citeth alwayes two bookes, *Censura Colonienfis*, and *Canisius great Catechisme*, he citeth but one, and that not to bee had (which is another lye), and omitteth the other, which sheweth the falshood both of *M. Charke* and of his authour. Yea which is more, when *Gotuifus* did not belie the *Iesuites* sufficiently, *M. Charke* without blushing, will falsifie his wordes to make them more odious. Is not heere a merueilous long threed drawn out of a little flaxe, and no bottome? What a fine spinster is this, that can make so much of a litle, of concealing the one, and aduouching the other? As though men were alwayes bounde to alleadge all, and in the very wordes of their authours, & also might not choose amongst store which to alleadge: or as though one authour were not to be cited vpon the credit of another, but all the rest must bee discredited. whye doeth not sir Robert confute *Gotuifus*, and so make way to confute master Charke? But as he

As though if
twenty had al-
ledged one
thing, hee that
alleged but
ten or two, had
concealed the
rest.

victa

vseth in other things, so in this hee leaseth ouer hilles and dales; and
 when hee shoulde overcome the formost, he striketh at the the hindmost,
 and when hee cannot touche the hearte, hee bitteth the heele. But
 what are the matters forsooth, that *Gotwifus* saith the Iesuites holde,
The Scripture is as it were a nose of waxe, and master Charke saith:
theyr wordes are, the Scriptures are a nose of waxe: What els?
O infinite such things in the treatise, whiche sheweth master Chark
to bee a man of no sinceritie. Is not heere wonderfull a doe about
 nothing? But I pray you, what difference is there? doth not hee say
 that the scripture is a nose of waxe, that saith it is as a nose of waxe, that
 may bee turned and wrestled which way a man will? Is not their doc-
 trine generall, to derogate from the authoritie of the scripture: *that it is*
a dead letter, a matter of strife, dark, maymed, uncertaine, a nose
of waxe, a leaden rule, a lesteian building, an occasion of all heresies,
which comprehendeth not all thinges necessary to saluation. Is
 not this doctrine as full in abomination as that allegation? And
 therefore Cardinall *Hofius* worse then any Anabaptist, saith: That Reade Collo-
 is it a vaine labour, that is bestowed vppon the Scripture, whiche is
 bestowed as vppon a dead and beggerly element, that rather wee must
 looke for voyces from heauen that must instructe vs. This is the
 foundation of all their vnwritten verities of man his traditions, which
 they preferre before the worde of God: because (as *Andradins* saith)
It oftentimes commeth to passe, that hee is wrapped in a greater wic-
kednesse, that breaketh the Ecclesiasticall traditions, then those
 that are Goddes: adding that example of the Sacrament in one kinde
 &c. And yet who knoweth not that the holy Scripture, commen-
 deth the Scripture vnto vs, as a light shining in a darke place, vntill
 the day breake forth? And Christe himselfe (though they woulde
 haue vs to shunne them) commaundeth vs to search them, as those
 that witnesse vnto his, both his nature and his will. Abraham also *Psal. 119*
 signifieth to the ritche man that was in hell, that his brethren were,
 to bee taught out of Moses, and the Prophetes, to the ende they
 might bee deliuered and obtaine euerlasting saluation. So Paule af-
 firmeth to Timothie, that all Scripture is inspired from aboue,
 and comprehendeth all thinges necessarie to the perfection of salua-
 tion.

quum vnorma-
 tiense, Col.
 Censura. Fol. 17
 117. 220.

Pet. a Soto con-
 tra Prolegomena
 Bientii.

Psal. 119
1. Pet. 2.
John. 15.
Luke. 15.
1. Tim. 3.

Nowe hee wrote this Epistle, when in a manner all the Apostles
 were dead, and the Church was in a manner all the Apostles
 were dead, and the Church was in a manner all the Apostles

A replie to the Answere

Collof. 2.
εὐελδοῦσθε.
κινεῖν.

stolicall writings were committed to writing, as may appeare out of the fourth Chapter. And concerning your traditions, Christ saith: They worship me in vaine with the precepts of men, and Paul plainly condemneth that will worship in the second to the Collossians.

For his behauiour towards *Campion in the Tower*, whome you so highly aduance for singuler learning, those that were present can tell the vanitie of this accusation. Hee gaue him no vncomely wordes, but such as became both his owne person, and his to whom he spake. The one, being a godly man, standing for the truth: and the other, anemie & traitour, both against god and it. There was not any one word vttered of barbarous threat: onely hee might, when hee was insolent, bee put in minde of his place and condition.

Of the like vanitie is it, that you tell of his turning and speaking to the people, that they shoulde prayse God for his good argument, and of shutting the dores to keepe the people in, to heare his prayer. Hee might perhaps now and then as reason was, admonish the people to be ware of suche a runnagate Fryer, who hauing challenged our whole church, shewed himselfe so insufficient to maintaine his owne cause, As for hatred in his hart, & putting it in execution it is too malicious, to be suspected of master *Charke*, or any such of his profession. You are the blood suckers, & the malicious men, whose furie could neuer yet be otherwise quēched, then with the effusion of christian blood. If I lye, the let all the places and countries where euer you ruled witnes against mee. If master *Charke* had had such malice as you say, yet how could hee put it in execution being a priuate man? To whome did he euer complaine? What inditement did hee euer drawe, or cause to bee drawne against him? Where did he euer goe or intermeddle in any these matters, but when and wherein hee was called? But you may lye by authoritie. For here are no lesse then fise together: one that he dealt inciuilie. Another, that hee commended his argument to the people, which you set out tragically. The third, that he did these to get commendation of the people. The fourth, that master *Norton* whom you cal foolewisely, the racke master, vrged his arguments for his owne purpose. The fift, that when he was brought to a *non plus* in arguing, yet hee caused the dores to be shut and no man to bee let out tyll with one consent they had ioyned with him in prayer, to giue thanks for his victorie. Will you neuer bee ashamed so impudently to set out your lyes, when your owne side, (if there bee any sparke of modestie or honestie in them,) can conuince them? I
speake

speake not of Campions breuitie, that in lesse then halfe three woords forsooth, dispatched his arguments. Why did you not set downe his inciuill wordes, the weaknesse of his reasons, vpon what credite you had receiued these informations. Some Papist told you, and you beleeued it, & yet * concerning master Norton, Campion confessed that hee tooke his meaning rightly, and was in truth as indifferent for that matter to the one as to the other.

Mulus Nilum scabit.

* In the disputations: the last day, when it was agreed, that both sides should stay tyll their arguments were set down

As for prayer, though Papists like it not, but turne it to a certaine coniuering & charming, and crossing themselves, yet we are taught neither to begin nor end such solemne Actions but with prayer, and to doe those things that we do in the name of the Lorde. If the doores were shur, that such of your sort, which yet had crept in, and were present at the conference, could not get out when they would, it was not long of M. Charke, who though he were a disputer, and might prouoke to prayer as was meete, yet he was not the porter. As for the setting out of the disputations, it is not in you to appoint, it may be they are come, or euer they be welcome to you, & nowe they are come I warrant you, *for an egge at Easter*, of any gaine that you can win by them.

Now with an O ysse, *M. Charke is cryed out vpon for greedinesse of vaine glory*: and how is that confirmed? Forsooth, *there be men that haue iudgement in the worlde abroade*, so in deede there are, or els such blinde bayards as your selfe, woulde triumph before the victorie. *Many smiled in their sleeves to behold this hypocrisie*: So there are that will reioyce at their owne shame, and as the Prophete saith, Laugh in theyr owne vomit. Yea, *but if wee had parted with an euen hand, as we ioynd with him in al inequalitye*: then we shold haue had bookes of triumph set foorth before now. Alacke Campion was not the man, that was to be enuied, but pitied. What triumph was there to be had ouer a dead dog, and ouer a shamelesse & impudent Iesuit? The men that were matched with him, hee was not worthie to lick the dust of their seete. It hath bin erst shewed, why the disputations were not published soner: & as for doctor Fulkes looking in Wisbitch, neither was that published, to shew any triumph of his, but rather to pitie, these poore & beggerly wretches, that being many, durst not match with one, which they woulde neuer haue doone, if their cause had been good: but they are greate crakers and small performers. All must bee, as they will haue it. They must first bee set at libertie, haue all their companie together: as Campion set downe, to come from beyond the Seas to ioyne with them: The dispute,

In the preface to the dispu.

The conditions which the Papists at Wisbitch require before they will dispute.

A replie to the answere

Queene must lay downe her crowne, disanul her lawes, ouerthrowe the truth, and set them in equall hope together with vs, and then the matche is equall.

As for *Campions* racking, of which you so often speake, it was for treason and not for religion. Wee are not to bee charged with it, but his owne wickednesse, whome the Lorde sounde out in his sinnes, and brought a iust iudgement vpon him. If it were possible that you might bee brought in an equall hande to deale against vs: we feare you not, wee knowe your learning, your time and standing, wee come not with Saules armour, but with Dauids slyng: and though the oddes were as great betwixt you and vs, as in deede it was betwixt Dauid and Goliath, to the eie of man; yet wee feare you not. For wee come not in the strength of flesh and blood, with degrees, and time vpon our backs, although all knowe we haue had as muche, and as many as you, but in the name of the Lorde, armed with truth, and with your owne swordes, we shall be able, and haue beene, to cut your own throates: in the name of the Lord of Hostes, we shal vanquish you, & put you to flight.

Concerning your proud challenge made in the *name of all your companions*: when we know your commission, and what safe conduit you can graunt vs, & haue you bound for our charges, wee will tell you what wee will do, You are like vnto a man that will cast his gloue in defiance, and no man will file his hands vpon you. And as for your liberality, wee knowe it is not with sinceritie: there is a hooke within the baite, and the offer is but to allure vs to your spray. Againe, if wee haue dealt with *Campion* and *Sherwin*, whome you so highly commend, (let them be as they were) & with their fathers and masters, I think we shal not neede to feare you, For if the masters be so weak, what are you their punies and schollers? But one thing I had almost forgotten, that you do not onely request vs, but euen coniure vs to graunt your request. I had not thought you had been such coniurers before now: But to whome speake you, to a prince or subiectes? Is it in our power when we will after the truth established and receiued, to open our gates and portes, to such Runnagates and Traitors? Were you euer refused? Did you euer come in, and were not receiued? You coniure vs to come, and appointe the place, & then you run from vs, and mock vs: drinke you would but drasse is your arrand. O but *feare moueth vs*, to denie this request: In deede as you say, who are most afearde, they that come out, and stand soorth keeping that possession by the grace of God, they haue of the
truth,

truth, or you that when you haue prouoked, are not to be found? If you
bee free from treasons, come in deede with a minde to finde out the
truth, are in doubt and woulde bee resolu'd, whie then I doubt not but
you may bee hearde? But there is nothing in your mouthes but lyes, *labuntur timidi*
For whatsoeuer you crake, you meane it not: If wee haue not truth, *non morantur*
conuince vs of error by Gods worde; laie your heads together, examine *inmina me*
euerie point, by opening and clearing the controuersies betwixt you *labuntur*
and vs: Doe it by short argumentes and sillogismes rightly drawn from *Sabotini*
the autoritie of the scriptures, so you shal reclaime such as you think are
falling from you, confirme such as cleaue to you, and stop our mouthes
for euer heereafter for speaking any thing against you.

Then you shall neither bee at that cost, nor endure that danger you
talke of. For her Maiesties warrant, I can say nothing, but if it should
please her to graunt it, I doubt you woulde not bee so readie to performe
your promise: and yet there is great oddes betwixt the promise of a
faithfull princeesse and your promise, that alwayes haue beene false. And I
see not, what cause we haue, more to trust your safeconduit of the councell
of Trent, then *John Husse*, & *Hierom of Prage* had, to trust the coun-
cell of *Constance*. You are large and gentle in promising, but scant and
cruell in perfourming, and that may appeare not onely by your Popes,
Popish princes and confederates, but euen by you all, who holde it for
a principle, that to dissemble with an heretike, such as you slander vs
to bee, is a good pollicie. And this trusting of your popish genera-
tion, hath cost many a thousand godly men their liues. What iudges
ment others are of, I cannot tell, but for my part, I will truste you no
further then I see you, Howsoeuer a wolfe shall counterfet a lambe, or
liue in a house like a dogge, as many of you doe, yet you cannot but
shewe your woluish natures. And therefore I am of minde, there is no
trusting of any of your offeres. There is small profite in disputing with
obstinate heretikes. And whatsoeuer you prate of disputation, you
cannot abide that true disputation, which shall maintaine the truths
but as *Augustine* once saide, you loue to overcome by a most im-
pudent manner, that you may gather that which you neuer brought
foorth: that as the manner of all heretikes hath beene, you may de-
face men, and beeing convicted of your treason, and infidelitie, yee may
fall to backiting and slaundering.

What cause
they had, may
appear by their
own stories, &
by the cruell
death they
were put to.

A defence of M.Charkes

As for your prouoking of vs out of the lande, it is all one with vs either at home or abroad, to stande for the truth. Wee feare not our owne people, we can be content before them, to yeelde a reason of our hope, though their iudgement may bee weake sometimes to discerne it. But seeing you are so francke, if you will sende vs worde of your resolution, vnder a conuenient number of your hands, that you are readie in all places, to trie this matter: For wee woulde becloth vpon suche a fickle man his word, as your selfe is (whose name wee knowe not, vnlesse it be som great *Parson*) to bee so prouoked; but I say, if you will send vs woorde, your names and abiding places, wee will become suiters for you, that at Geneva, or in some other Vniuersitie, vnder the gouernment of the Gospell, some conuenient number of you may bee admitted to set vp your questions and say what you can. As for making of sermons, you shall receiue our answer, when we know your abiding, and howe to send you word. For the passage of your bookes, it is not in vs to graunt, they that are in authoritie are wise to consider, how tollerable they are, being the very bellowes of rebellion, full of falshood, slander, and lying, full of false doctrine, heresie, and cursed abomination, being full fraught of all kind of wicked immanitie and crueltie, not touching the liuing, but the deade, not the common sort of men, but the honour of the moste excellent men, whom God in great mercies towards his Church hath rayfed vp in these last times, to display your curled doctrine, and moste abominable liues, which is the cause of your bitter gale and spite against them.

A defence of master Charkes Preface to the answer.

So doth Staphi-
lus, Ficklerus
& the rest, to
bring those that
were found &
godly into ha-
red.

IN the first section, there are nothing but wordes, barely affirmed in the iustification of their readinesse, to haue their spirits proued. And this hee prooueth by their bookes extant, calling to tryall all sectaries: and heere hee maketh an hotchpotch, matching with true Ministers of Christe such heretikes as are them selues. For hee matcheth *Luther*, & *Carlostadius* together, that were at great oddes: *Zwinglius* and *Munser*, *Caluine*, and *Stancarus*: and yet hee knewe well enough, that neyther *Caluine* nor anye of the rest, did euer agree with anye that fell to heresies, or did maintayne them. But forsooth they haue confuted them: Surely so, as wicked men are wonte
with

with darkenesse to confute light, in them that were sounde, or to confute heresies in heretikes, themselves being the greatest heretikes that euer were: as Tinkers, who are wont when they indeuour to mend one hole to set downe another, or rather in steede of mending one to make many. O but *they offer daily, and take great paines, yea they come with danger of their liues, to make trial.* Indeepe they proclaime defiance & dare not come to the battle: for notwithstanding the cōmandement of their superiors of voluntary trial, I neuer knewe any to come in, but against their willes, to aduouché their errors. But how wil they be tried? Why forsooth, they wil be tried, by themselves, they are the Church, we are heretikes, intruders, and what not? The spirits of the Prophets must be subiect to the Prophets. Nowe they are the Prophetes, to whom wee must render account of al our doinges. But Sir defender (that I may vse Hardinges owne phrased) who made you iudge in your owne cause? You begge shamefully that which is in question. For first wee say that you are no true Prophetes but false Prophetes, you vsurpe the name of the true Church being a false, of the vniuersal (if you be any,) being but a particular, and therefore may erre as men, as your owne Doctors haue confessed. Whither thē shal we goe for the trial of spirits? Surely the spirite must be iudged by the spirite. For whatsoeuer fauoureth of the spirite, shalbe tried by the spirite, in those that are enlightened by it, in whom the Church consisteth, and where the spirite is. For the spirite is not without the Church, and the Church is found in the Scriptures and no where els. And therefore the Apostile saith: *The spirituall man iudgeth al things.* What better way can there be to finde out the spirite of error, but by the spirite of truth? And how shal they be discerned that boast of the spirite, but by the only word of God suggested by the spirite? When we offer therefore our spirites to be tried, by the rule of S. Iohn, concerning a true confession of Iesus Christ, *first also* (as the Apostile saith) *beloued with the heart, and then confessed with the mouth,* which also hath this further effect, to make vs cal vppon him, and to acknowledge him our onelie Prophete, king, & Priest, derogating from him, none of his offices, but receiuing his whole worde, and bringing into knowledge his whole counsels, submitting our selues vnto his will. This must needes be a plaine & euident trial which indeed the Papists could neuer abide.

This is the cause that they shunne onely Scripture, as a terrible bugge. For if the trial should once come to that, as indeede it ought to doe, the matter would soone be at an ende, I say it ought in all matters of Religion,

1. Cor. 14. 32

Petrus a Soto,
cent. Confess.
V. Vitenb. cap.
de concilijs.
Alfonso a Ca-
stro aduersus
Heres lib. 1. cap.

8.
V. Erratus Con-
fess. Petric cap.
24. &c.

1. Cor. 7. 15.

August. lib. de
correctione Do-
natisarum, cap.
30. Contra Peti-
liani Epi. cap. 3.
Where know-
ledge and trial
is to be sought.

August. lib. 1.
de Ciuitat. Dei
cap. 1. ad Hiero-
nymum Epist. 19.

Adelence of M. Charkes

being necessary to the faith of a christian man, whatsoeuer they be. As for other things without that compasse, we refuse not such trials, as are fitt for them also; But he sayeth; *This is a shifte common to all Heretikes, suche as Maister Charke is. And the cause thereof Augustine doth testifie of the Heretikes of his time.* But first he should haue prooued vs Heretikes, and then haue giuen vs that name. August. testifieth truly, that al Heretikes abuse the letter of the Scriptures, as doe the Papistes, Anabaptists, Familie of loue, and such others, But is not this a good reason? Heretikes catche at the letter and wordes of the Scriptures, to mainteine their errors: Ergo the scriptures are not the touchstone, to try al spirits by; yea but there are other things to trie the meaning of the scriptures by, & what are they? Forsooth the sense of the Church: Of what church? Forsooth of that Synagogue of Rome, of her Doctours, of her generall councelles, and such like conspiracies, and I cannot tell what. As though the scripture written by Gods spirite, shoulde bee expounded by the spirites of men, and of such Erroneous men, as from time to time by the scriptures haue been founde to resist the sonne of God: as though there should bee vncertaintie in GOD, and certaintie in these men; Empriness in these writings of the Apostles, and fulnes in their balde and absurde interpretations; especially, when they haue deliuered, *That the Scriptures are to be fitted to the tyme, and to be understood diuersly, so that at one time they are to be expounded, according to the vniuersal currant rite or ceremonie.* But if that ceremonie be changed, then the sentence is to be changed. Again, if the Churches iudgement be changed, why then Gods iudgement is also changed. Farther the scripture, as touching the letter, is not of the effe of the church, which may be utterly destroyed by a Tyrant, but it is the spirit that quickeneth. Si'nestor, Prierias, Eckius, Hogstratus holde, that the Pope alone may determine all matters of faith, and that the Pope may expounde the scripture as he wil, *Habet auctoritatem interpretandi sacram Scripturam auctoritative pro suo sensu.* Therefore, what may we hope for, concerning the Synagogue of Rome, that challengeth to be iudge ouer all, seeing it is prooued by the practise of it, that sometime they interpret the scripture one waye, and somtime another; as afterwarde may appeare by their contradictory doctrines.

Cusanus Card.
Epist. 2. 1. 7.

In propositioni-
bus vviimpin.

But here M. Defender putteth downe *three causes*, why these newe Teachers appeale onelie to Scripture: Wee must by the way endure all names, withoutanie prooffe, when it is euident, that they are the

the newe Teachers, and we the old: teaching the same doctrine that Moses, the Prophetes, Christ, his Apostles, and all holie Martyrs haue taught and professed, according to that worde since the beginning of the world: and they resisting it, and persecuting it. But what are these three? Forsooth the first is to gette credite with the people. The seconde, because we woulde exclude *Counsellors, Fathers, and Auncetours* of the Church (who from time to time, haue declared the true sense of scripture vnto vs) that wee might haue libertie, and authoritie to make what meaning wee list, and thereby giue colour to euerie fantasie wee list to teache. The thirde, because wee woulde deliner our selues from all ordinaunces or doctrines, lesse vnto vs by the first pillars of Christs Church; not expressely set downe &c. For the first, whether it bee a way to get credite to cleaue to the worde of GOD, with the common people, let them iudge that knowe howe contrarye it is to mans corruption, onelye to relye vpon it. Indeepe it deserueth credite with all, when they shall see, that wee iustifie God in his woorde, and forsake our owne testimonies, and the testimonies of fleshe and blood. But who made him a God, to knowe our purpose, and to enter into our heartes? We leaue it to all the worlde to iudge, whether they hunt not more for the prayse of the worlde, and credite of men, then we doe: who like proude Pharisees doe whatsoeuer they doe, to be seene of men, and to be prayseed of them. And therefore bring the scriptures of God into captiuitie vnder men, and vnder their interpretation to flatter them withall. And so in other thinges: they fast and praye openly, at euery pillar, and euery streete: they giue their almes like Hypocrites, & blase their vainglorious good woorkes to all men, &c: which also sheweth the purpose of their heart.

Our doctrine the same that the Prophets, Christ and his Apostles haue taught.

Papists doe all things for the praise of men, Mat. 6.

For the second, touching *Counsellors, Fathers, & Auncetours &c.* Wee (indeede) exclude them from being eyther aboue, or equall with the worde of God, we make them not Iudges, though some tymes in matters of storie, to shewe the practise of the Church; wee admitte them for witnesses. The reason is, because Generall counsellors haue erred, and haue bene one agaynst another, one Doctour agaynst another, and diuers tymes agaynst them selues. The seconde Councell of Ephesus, was agaynst the Councell of Chalcedon, the one condemning, and the other absolving *Eutiches*. The second of Nice, and that of Frankford, about images. The first of Nice, and those of *Neocesaria, Mentz, and of Carthage*, about the marriage of Ministers:

Read all the Fathers, & this shall be found true.

Councils against Councils.

A defence of M. Charkes

Fathers a-
gainst fathers.

Lib. 1.

Reade their
workes who
shal and they
shal find in the
iudging the by
the Scriptures.

Flaccius Illiric.
lib. de disidijis
Papist.

Traditions in-
finite, variable,
unnecessary,
hurtful & of-
fensive.

See their Pon-
tificall, their
masse booke
and such other
good stuffe.

Those of *Constance* and *Basil*, against those of *Florence* and *Trent*, a-
bout your holy fathers vsurped Supremacy, and so of diuers others. Con-
cerning Fathers and Doctors, whether you meane the former or the la-
ter, it is so also of them. For if councils gathered together in the name of
God, hearing eche others reasons, and debating matters for finding out
of truth, haue yet thus iarred; to the end we should not rest vpon them as
iudges, but onelie vpon the Scriptures: what are wee like to finde amongst
men, yea amongst the eldest; and what then amongest the latest? If in the
eldest, as in *Irenæ* the error of the *Chiliasites*; in *Cyprian* Anabaptisme;
in *Tertullian* the heresie of *Montanus*, that there should come a new
holie Ghost, a new Prophecie, also condemning *seconde marriages*, and
denying it to be lawfull to flie in time of persecution: In *Origene* infinite,
which *Hierom* writing to *Anitus* hath noted before vs, and so in all the
rest, howe may wee bee iudged by them? we speake not of those that you
count errors, but suche as are errors indeede both with you and vs.
What shal we say then of *Thomas* and *Scotus*, and your other schoole
men & foole men? What shal wee say of your other late writers, of your
Popes, & of their Canons in al times? It would fil a whole volume, to
declare al their errors and dissensions.

O But we cleaue to onely scripture, that we might deliuer our selues
from traditions, which you call *ordinaunces* and *doctrines of men*, and
surely, we haue also good cause so to do. For as they are infinite & varia-
ble, so also they are impious and ridiculous, neither fitte nor possible to be
kept. If any can be proued out of the word of God, as deriued from those
first pillars of his Church, containing in them no impiety, nor bynding the
conscience, as equall with the worde of God, but are proued necessary to
order and edification, why these we receiue, and allowe, and follow the
as patterns to direct vs by. But as God and men are to be discerned, so
are those traditions of God, and the traditions of men farre vnlike, and
differing in authoritie *ὡς ὁ λόγος καὶ ὁ ἄνθρωπος*. And therefore those wicked tra-
ditions, whiche you haue forged and sayned as necessary to saluation,
which want both a commaundement and a promise of God, we vtterly
detest them, to wit, of your sundrie sortes of masses, applied to al disea-
ses and dangers, your *Vigilles*, *yeres mynds*, and *moneths mynds*, your
processions, churches dedicated to Saintes, your counterfayte *fastes*, from
Butter, flesh, cheese and egges: your faigned Reliques of Saintes, your ho-
lie bread, and holy water, your *Rosaries*, *blesings* & *exorcismes*, of salt,
ashes, *herbes*, *trees*, *palme*, *leaves*, *flowers*, *oyles*, *flesh*, *grease*, *wine*, and
cheese

cheefe for the health both of bodie and soule. Should we not I praye you, vpon the credite of your Synagogue, receiue all these? Is it not a good ease by cleauing to the Scriptures onely, to vnburthen and acquite our selues of all these abominations? If you may obayne euery deuise without Scripture, then wee must yeelde a woorthippe to the Assē vpon palme sunday, we must carrie about the Sacrament like Idolaters, and worship the bread: we must haue a *Letanie* of Saintes; wee must haue your Popishe confirmation: and many iestes in it: we must haue creame and spetle in Baptisme, sensing & swinging to euery idol; we must haue an infinite number of *Monkes*, *Nunnes*, and *Friers*, and euery one tugging for his order, like caterpillers of the earth, eating vs vp & deuouring vs: and together by the eares amongst themselves for their sundry ceremonies, kindes of seruice, and a thousand such like wickednesses. As for *Martine Luthers* opinion, denying seuen Sacramentes, and acknowledging 3. and then properly confessing but one, and the confession of *Auspurge* that followed him, teaching 3. and *Melancthon* 4. and *Caluine* but two: and I cannot tel what: because these make nothing for the prooffe of that you haue in hande: they shal receiue their answer in another place. Though men haue their sundry opinions, yet the Scripture is one, and certaine: we stande not to iustifie any mans priuate and particuler opinion, but would haue al mens opinions brought to the triall of the worde of God. Wherein though men doe double many times in their knowledge, in respect of their ignorance, time and growth, whiche maketh against you: yet the trueth is one, and hath certainly discussed, that there are but two Sacraments, which we onely follow and allow of. But for these places alleaged by you, I adde further, that you might haue considered that Luther wrote that booke *De captiuitate*, not the laste. For if you had looked either into his great Catechisme, or the little one that was the abridgement of the other, you shoulde haue founde but two. As for *Melancthon*, who holdeth as you say 4; It appeareth you tooke them not by an euen tale, For in his last common places, where hee answereth those wicked articles *Banarica Inquisitionis*, he holdeth that there are properly but two Sacramentes, howsoeuer more generally the name Sacrament, was common to moe &c.

Vaur in his Catechisme.

See the harmonie of the confessions of the Churches, that cleare vs from this slander.

VVhe Luthers booke *De captiuitate Babilonica* was written.

King Henrie not the head of the Church as the Papistes vnderstand by head, in their Antichrist.

Now whereas you bring in M *Caluine* for the title of King Henrie, calling himselfe head of the Church, and the *Magdeburgens* for holding that opinion stil, as M. *Caluine* and they vaderstood it, it was, and is according to the Scripture, that none cā be head of the Church, but

A defence of M. Charkes

Iesus Christ, who is the onely king thereof. We disclaime not one Pope, and allow another. But as God hath erected Princes, in their seuerall dominions, to gouerne the people committed to their charge : so we hold, that they profesing the Gospell haue a soueraigne power, and are heads of their dominions, next and immediatly vnder God, and therefore also are chiefe members of the Church, and haue to doe, as appoynted by God to see his lawes receiued and obserued, and iustice administred amongst all states and persons, according to the worde of God; your cursed malice therefore, shal not prouoke that mischiefe you ayme at, Princes that are taught of God, are wise to consider all circumstances, both what moued M. Calvin so to write, and in what sense, that tide for a time was retayned.

Heretikes are to be cut off, not such as they cal Heretikes, but suche as they are themselves, who are proued to be Heretikes by Gods word. This also he handleth afterwarde.

As for that you write, of the opinion of burning Heretikes, and of bookes being written too or fro, it helpeth your cause little. It is enough, that we haue testified by our example, that Heretikes are to be put to death: and if some Anabaptist or Heretike, that woulde liue as they list, haue started out such books out of their owne deenes, what is that to vs, seeing we haue both answered them, & are ready to answer whatsoeuer they or you can object against the truth thereof? Neyther doeth this helpe your crueltie, that put not Heretikes to death, but Christians, and such as professe the Gospel of Iesus Christ against your cursed Idolatries.

Concerning
Luthers hear.

Concerning *Luthers* heate against those that he called Sacramentaries; in regard of those other excellent giftes, that God bestowed vpon him, for the benefite of so many: we doe easily pardon. We thanke God that crawling out of the Dunghil of Poperie, he was no more infected then he was. We doubt not, but if he had liued til these dayes of light and knowledge, he would haue had better iudgement both in that, and some other poyntes of doctrine, which hee did somewhat too roughly mainteyne. You haue little cause therefore to condemne our Christian modestie and holie perswasion; of his and suchelike brethrens saluation, who though they iumpe not with vs in all thinges, yet holding the foundation, are not to be condemned, as desperate Heretikes. And as for Maister Whitgift, and M. Cartwright, howsoeuer they haue differed and strided about the gouernment of the Church, you shal finde that they both agree against your false Religion, and wicked Abominations, and as the Lorde shal make them wise by his worde, they shall set themselves against euery thing that is not according to it. But

Disagreements.

must

must all the differences and disagreements of men, that professe the worde of God, be attributed to the word of God? Is not this a fine conclusion?

There are amongst men that professe one God, and one woorde of GOD, greate differences; some are too farre, and some are too shorte, some are wyle to discerne, and some see but a little, some haue a sounder knowledge, and some a weaker: *Ergo* to appeale to the Scripture onely, is an vncertaine thing. All pretende the authority of the Scripture: *Ergo* all haue it, *Ergo* the Scripture, is a nose of waxe to serue to all purposes, because men abuse it. Muche like as if you shoulde reason, the Spyder draweth matter of Venome from the Rose, therefore the Bee must sucke no honye from it.

The argument
of the Papists.

But to stay vppon Scripture onely, you say, *It is to denie all Fathers, Doctours, Councelles, histories, examples, Presidents, customes, vsages and prescriptions, and to make our selues Iudges ouer them. Yea, it is to denie the Bookes of Scripture them selues, and the sense, reseruing all interpretation to our selues.* But what is this els, but to begge that which is in question? To charge vs with that, whiche your selues vsurpe, and put in continual practise. And howe is this to denie the bookes of Scripture: when wee stay onelie vppon the Scripture? And howe is this to denie the sense of the Scripture, when wee stay vppon that interpretation of the scripture, whiche is by scripture, whiche is not priuate, of, or by any man, but from the holye Ghost? And is this to denie *Councelles, Fathers, Doctours, Hystories, and Examples, &c.* When wee reade them, consider of them, thanke GOD for the lighte and helpe, they yeelde to vs, by these gistes God hath giuen them; yet, alwayes trying them, and all things by the onely touchstone, which is the scripture? Is this that Iesuiticall Logicke, that will make vp the mouth of Poperie, against whiche, no man shall dare to wagge? Surelie it is peeuishe, it is foolishhe. Yea, *but Catholikes though they giue soueraigntie in all thinges to it, yet they bynde them selues also to other thinges besides.* Verie well, that is to saye, though the scriptures be chiefe, yet they set other thinges equall with them. And what other thinges bee they? If they bee of men: Why then it must followe, that you matche the thinges of men with GOD; you make earth equal with heauen; the wisdom of the fleshe, you couple to the wisdom of the spirite. And this is one of your chiefest Abhomi-

The papistes
account that
a fault in vs,
which they
challenge them
selues.

A defence of M. Charke

VWho vse greater libertie, the Papists or we, we that onelie keep our selues to the Scripture or they that roue vp and downe, &c are bound with- in no lists or boundes.
Chrysost. in Iob. homil. 16. hom. 3. in opere imperfecto.
Iob. 10.

2. Pet. 1. 20.
2. Tim 3. 17.

1. Iob. 4.

nations : your wittes are vnhappy enough, to abuse the truth? But answer me, whether they haue more libertie to roaue abroade, that haue the wyde worlde to wander in; or they that are shut vp in a parlour? Whether are they looser to choppe and chaunge, affirme and denie, allowe and mislike; that rest in the Scriptures or they that wil wander in euerye wilderness of mens deuises, customes, prescriptions, and I cannot tell what? Indeepe I know that the word of God, is larger then al the world, and he is at greater libertie, that is bound vnto it, then he that wandreth after men; and yet we acknowledge Gods giftes in men, and when the fathers *speake as the worde*, we acknowledge the worde in them, and reuerence them for the wordes sake. But if they speake, as *Chrysostome* sayth: *With the voyce of a stranger, then we cannot hearken vnto them*. We know the voyce of Christ, but not the voyce of a stranger. And al that are Christes, doe alwayes speake in Christes voyce, and if this exception be to be taken of them that are Christes; How should we except against them, that haue plainly prooued themselves to be none of Christes? You may therefore put vp your pipes, concerning those whom by *supposition* you cal *Heretikes*, but yet could neuer proue them so to be, for standing on- ly to the Scripture. As for the interpretation of the Scripture, it is from the Authour of the Scripture, not from mens writings, but from the Scriptures themselves, which are not of any *primate interpretation*, as the Apostle saith: Maister Charke chanteth therefore worthilie, as a good Musition vpon this special point, treading the path of al faithful Christians before him in keeping himselfe fast to the Scriptures, and you like a ro- uing Heretike followe the pathes of your forefathers, that dare not be tri- ed by that rule of righteousness, but followe your owne sinneful deuise, and as you are a corrupt flesh flie, so you feede vpon the corruptions and soates of men, because you loue that, which is moste agreeable to your corrupt nature.

That *Spirites must be tried* you confesse, but that *full and perfecte rule out of the Apostle* vexeth you to the heart, and howsoever you raue at it *bringing in a diuersity of interpretations*, to set them at oddes with M. Charke, as that the auncient fathers interpreted it of the *Iewes*; and against *Ebion* and *Cerinthus* that denied the *Godhead of Christ*, and so his *comming in the flesh*: and rather against M. Charke and his fellowes: yet it wil sit neerer your skirts, then that you can so easily remoue it. For albeit, it be nothing to the purpose, if you shoulde bring twenty diuers interpretations, of sundry, to preiudice the true meaning gathered nar- rally

rally out of the circumstances of the text, yet what letteth that interpretation of the Doctors, that it should not bee also applyed to you. For Christe is resisted by some, one way, and by some, another : As the Jewes therefore, *Ebion* and *Cerintus* denied Christe, *dissolued Iesus* (that I may vse your owne worde) so doe you in truth, though you confesse him with your mouthes, For of him with the Jewes you denie him, to bee a sole, sufficient, and onely Sauour. You destroy his true humanitie, and crucifie him continually, as they did. You stand vpon former priuiledges, pretend a personall succession, and fathers; even as they did when yet they crucified the Lord of glory, for which act you praise them, and teache they had sinned deadly, if they had not done it. Even as the *Ebionites* also taught, that faith was not only sufficient to saluation, but that the keeping of the lawe must bee ioyned with it : so doe you. Againe, you holde with them, that Christe was not before the Virgin Mary. What heresie is there in the worlde, that you doe not communicate withall, in one poynt or other? I haue shewed it largely in another place, and ther efore meane not now to stand vpon it. With the *Valentinians* you haue deuised an infinite number of Goddes. As the *Collyridians* sacrificed to the virgin Mary, and worshipped her, so doe you. As the *Angelists* gaue diuine honour to the angels, so doe you. As *Montanus* deuised lawes for fasting and dissolued Matrimonie, so doe you. As the *Tatians*, *Eucratians*, and *Manichees*, cryed out that marriage was a carnall kinde of life, and forbade it to those that would bee perfect, so doe you. As the *Pellagians* denied concupiscence of it selfe, & without consent to bee sinne, and ascribed to the naturall powers strength to doe spirituall thinges : and affirmed that a man is saued by keepyng the lawe, so doe you ; and it is the greatest matter handeled in this booke,

Master *Charles* good grace therefore in interpreting that place of Iohn, cannot bee so easily wyped away. For if Christ must bee confessed, as hee must in deede, then the controuersie is not of the confession of his name in bare wordes, and with the mouth only, but of his power, of his offices, that is to say, of his prophetship, of his kingdome, and of his priesthood acknowledged also from the hearte. And though all the papists in the worlde sweare, that they allowe these in Christe, and as sweare the matter with a slim slim, that they allowe *Prophetes*, teache *kinges to raigne vnder him*, and *priestres to sacrifice vnder him*: it cannot helpe a whit to cleare them from that iust accusation. The controuersie

Testamente
Rhemes in the
annotat. vpon
1. Tim. cap. 2.

Lut. Cortex in li.
3. distin. 3. Tbo.
Aquinas.

Iohn de Turris
Cremata.

Irenaus lib. I.
Epiphanius.

August.

Read Tapperus
Ficklerus, & the
whole broode
of them.

This may appeare through
out S. August.
in many places

They that denie the offices
of Christ, his
kingdome,
priesthood, &
prophetshippe,
they denie
uerie Christe,

A defence of M. Charkes

uerſie is not, whether there bee Prophetes vnder Chriſte, Kinges and Prieſtes (wherein yet they ſhew their ignorance, ſeeing it is plaine, that Prophetes as they are ſtrictly taken, ſuche as were before Chriſtes coming, are nowe ceaſed; and alſo that office of Prieſthood of ſacrificing for ſinne, is ceaſed, ſeeing it is done by Chriſte) but whether they, not reſting in that which Chriſt teacheth alone, nor ſuffering that gouernement hee hath eſtabliſhed by his woorde, but erecting a falſe head, which they will haue viſible, and generall ouer the whole Church, whiche can agree to no mortall man, and not contenting them ſelues with that all ſufficient and onely ſacrifice, but deuizing another moſt blaſphemous and iniurious to his, doe not denie Chriſt, in that ſenſe, that the Apoſtle meaneth, to trie all falſe ſpirites by. Yea forſooth, *but they allowe Prophetes vnder Chriſte, ergo*, they reſt in Chriſte the onely Prophete. They allowe Kinges, but they muſte bee the Popes vaffals; *ergo*, they denie not the kingdome of Chriſte. They allowe Prieſtes, that is true: more then euer Chriſte ordeined: *ergo*, they denie not Chriſte his Prieſthood. Theſe arguments holde thus: what is your name? A poke full of plummes.

But hee taketh compaſſion of maſter Charkes interpretation. But what ſhoulde a man thinke of this? Doth not he, (thinke you) lyt the marke as iuſt, as hee that neuer came neare it, when hee alleadgeth the fourth to the Ephesians, to prooue Prophetes vnder Chriſte, where the Apoſtle reckoneth vp all thoſe officers that hee gaue to his church, for the edifying of his church, both thoſe that were before and after Chriſte, the one temporall, and the other continuall, and yet hee findeth neither Popes nor Cardinals, nor any other of their new deuifed orders. Concerning kings, the beaſt may bee aſhamed, to ſay, that theſe whome hee calleth Puritans, doe denie the office of kings. For it is theſelues, & their wicked generatiõ, that alwaies haue trampled vnder foote, that order inſtituted and appointed of God, haue inuaded their offices, and drawn all gouernement both from heauen and earth to that foule and inſatiable monſter, that man of ſin and very Antichriſte. Theſe are the Miſeries of Puritanisme laide open enough: And whatſoeuer ſuch villaines belch out againſt Ieſus Chriſte and his ſaintes, yet hee is that Prophet alone that teacheth his people by his doctrine and woorde, whiche is abſolute, and cannot bee either added vnto or diminished from: that onely Prieſthood, that hee put out of place all other Prieſthoods for to eſtabliſhe a kingly Prieſthoode, whiche is a ſpiritual

Ephc. 4.

For he meneth by Puritãs not the Anabap- tiſts & ſpiritu- al illuminates, but thoſe that dutiefully ſeek the reforma- tion of the Church.

spirituall and an holy generation, which nowe offer not any more sacrifice for sinne, but continuall praise for deliuerance from sinne, who is the onely head of this kingdome, to rule it by the Scepter of his worde and to giue it all necessarie gifts and graces fite for the beautifying of it, in that spirituall gouernment, whiche Papistes vnderstande not.

As for *his traditions*, (not the traditions of Christ and his Apostles) because there can appeare no suche warrant for them out of the worde: therefore they ought not to be compared with the word: They doe impeach the doctrine of Christe and his Apostles. For howe can they stande with it when they are besides it, nay when they are contrary to it? And howe can Antichristes authoritie, which he will haue both spirituall and temporall, whereby hee iustleth Christe, as muche as lyeth in him, out of his throne, by his lawes that are directly against the lawes of Christe, stande with the power and authoritie of Christe? Let them shewe one iote or tittle of euidence, if they can for their liues, out of gods holie woordes, for the maintenance of any such vsurped office, of anie suche blasphemous Priestthoode, or sacrifice founde out by the Diuell most derogatorie to that all sufficient and one onely sacrifice of Christ. *Heb. 10. 11.* Weedenie not that there is a sacrifice, but wee say it is such a sacrifice, &c. as all Christians offer in that spirituall Priesthood and kingdome, which is nowe reared vp and established by Iesus Christe. And whereas hee asketh howe *the traditions of Christ, and his Apostles impeach the teaching of Christe and his Apostles*, I answer, that there are no traditions of Christe and his Apostles, which wee are bounde to beleue and receiue, that haue not speciaall warrant and euidence out of the worde of God. If they talke of traditions without the worde, whiche is the question, what abuses are there, or euer were, that vnder this name may not be thrust vpon the church of God? As for the spirituall authoritie of the Pope vnder Christe: let him shewe by any right that euer the Pope had any suche authoritie, either spirituall or temporall, and yet hee challengeth both: can this bee any other, then a diminishing of the Kinglye power and authoritie of Christe?

And as for the Masse it is so far off from being a sacrifice of the altar, that can stande with Christe his Priestthoode or sacrifice, that it was neuer instituted by Christe, but patched together by many Popes, quite

Traditions.

Authoritie of the Pope vsurped.

The Masse an Idol of the Popes making patched together by many long after Christes ascension.

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Heb. 7. & 9

quite contrarie to the holy Supper, which is no other sacrifice, then of thanks giuing, in steede of which, when any other is deuised by man, it is derogatorie from his, and most blasphemous, contrary to that sole, and al sufficiēt sacrifice of Christ, offred vp vpon the aulter of the crosse once for al. Therefore it is more then impudencie, that he saith, *that they both teach it and graunt it, but in that maner that it was done*; by whiche maner, they quite marre the matter; abusing that place of *Daniel chap. 12.* to proue their dayly sacrifice of the Masse: and also the first of *Malachie*, which places, as they haue beene often miserably wrenched by them, so they haue receiued their answers long agoe. The one mentioneth that the dayly worship shalbe remoued (whereby admit that hee meane the sacrifice of the lawe): the other, that they shall offer to him a pure and cleane sacrifice; *ergo*, must this needs meane the sacrifice of the Masse? And if *Cyrrill* and other fathers cal it a sacrifice, meaning the sacrifice of the newe Testament, which is offered by vs, in the blessed Communion of the body and blood of Christe, what haue they gained for their priuate Masse? For the execution whereof they institute of them selues a blasphemous priesthood, making it a peculier office, to a peculier sort of shauelings, vsing a strange language, &c. most contrarie to the worde of God. Wee denie not either the priesthood or the sacrifice of praise, which is the sacrifice of the newe Testament, but as for their blasphemous priesthood and sacrifice which they appropriate to their Pope, and his greasie ones; there is not any one place of Scripture, or any one doctor 600. yeeres after Christe, that speaketh any one expresse & plaine worde for it, howe soeuer they miserably racke the scripture out of ioynt to draw them to their purpose; as namely in their late Testament, applying that which is spoken of Christ, *Heb. 4. 16.* to the Pope, whiche they make the Epistle at their Masse, for the election of the Pope, reade *He. 4.* their annotations vpon the first, 7. 9. 10. and 11. &c. The places therefore of *Theoderet* and *Augustine* concerne not vs, but rather such wretches as your selues are, who haue ouerthrowen that true sacrifice of the new Testament in deede.

Nowe, though by his owne confession he might haue made an end, and for the goodnesse of the matter, might in deede haue put vp his pipes long agoe, yet here wee haue a freshe onset concerning their reasonable offers of tryall, and that wee admit none. We forsooth *name scripture in woordes to no purpose, seeing the controuersie is about the senses*: Wherein wee (say they) *admit no iudge but our selues*: Wherein he saith

no otherwise but thus, that for the sence wee must not goe to the Scriptures, but to them, who are forsooth the church, and then that wherewith he chargeth vs, falleth flat to his owne head.

Again, *he is greeted that if they bring scripture, wee shifit it of with some impertinent interpretation?* Wherein we know not what hee woulde haue, vnlesse he woulde haue vs to admit whatsoeuer they bring without interpretation. But he belyeth vs, when hee saith *wee shifite it of*. All heretikes as themselues will alleadge the wordes of the Scripture, but they will not way the circumstances, nor admit one place to bee interpreted by another, but abuse the Scriptures, dallying with them as their forerunners did in the 7. session of that triffing *Nicene* councell, in defence of images, to their owne destruction.

See there how trimly they alleadged & interpreted the scriptures in defence of their images.

Concerning that the fathers wrote in the praise of virginie, it cannot bee denied, but they were to excessiue that wayes: wee also prayd the gift in them that haue it, and yet we derogate not from holy matrimonie: wee dare not affirme, that to liue in matrimonie, is to liue in the flesh, as some of their Popes and others haue wickedly done. The place of the 19. of Mattheu, is as yll applyed of you as may bee. For the purpose of Christe in that place is, to take away that offence that was obiected by the Disciples, that if they might not put away theyr wiues, as Moses had practised, then it were not good to marry. But Christe sheweth, that all are not capable of that saying, but to whome it is specially giuen. There are in deed Eunuches from their birth, and Eunuches made by men, and Eunuches, which for the kingdome of heauen sake, haue gelded themselues, that are vnfit for mariage, and neede not that remedie either in respect of themselues, or in respect of the gift of GOD, but what maketh this against the lawfull and honourable ordinance of God, appointed to all that haue neede of it? Againe, that of the Apostle, 1. Cor. 7. ver. 38. is a conclusion in respect of circumstances that went before, and not simply in it selfe. For if they haue not the gifte, whether they haue vowed or not vowed, let them marrie. *It is better to marrie then to burne*: your doctrine of forbidding marriage to your vowed creatures, is the doctrine of Diuels. It hath beene the sincke of the whole worlde, and the cause of vnspeakable abominations.

Syricius.
The place out of the 19. of

1. Tim. 4.
Exepiphanius

Reade into what filthinesse your Pope *Nicholas* fell, affecting this sole life; forgette not *Pauls* young Widdowes that hee mentioneth.

2. *Timothie* 5. Reade *Epiphanius*, *Cyprian lib. 2.* *Epist. 11.*

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aniste, or an Assumptionist, shewe mee what was his order? Tell vs who they were that helde of him, or of his name and office were called Baptistes, vnlesse they were some heretike: and whether it were not later to followe the best, I meane Christe, then Iohn: wee knowe Christe had his Disciples, and so had Iohn: but Iohn sent his Disciples to Christe, and kept none from him. And though you name *Elias*, *Iohn Baptist* &c. as patrones of Monkenie: yet some attribute theyr beginning to the *Essais*, whome *Philo* in saugure of his Countre men the Iewes, describeth to haue beene the strengtest and holiest order; and some ascribe their beginning to Marke: some to one, some to another. But yet I pray you tell vs, by what authoritie you can frame vs so infinite a number since, without any father or author in the scripture, far vnlike those that in time of persecution for sauing of their liues liued in such solitarie places. For your number groweth so great, that I thinke they cannot well bee reckoned, and these latter as that pretende to followe Iesus our Lorde and Sauour, whome they forgate all this while to make their patrone, exceede all others: and the rest are but drudges in comparison of them, vnlesse these last gay Annuncianistes put them out of countenance. Euery particuler company haue a peculiar patrone, and according to their Cities and Townes, so are their Goddes. Euerie Citie, euerie Church, euerie village, euerie house, and euerie man worshippeth a peculiar patrone: even as you appointed to euerie disease, sicknesse and daunger a peculiar Sainte, and these in necessitie must be called vpon as singuler Sauiours.

Soromenus.
Sophronius.

Tutelares dei
Comp. in Epist.
set out by Du-
rous.

And as your Goddes, patrones, and heades were infinite, so are your meanes to saluation diuers and variable: to wit, by woorkes of supererogation, by pardons from Rome, by Masses, almes deedes, building of Churches, putting on coules, washings, whippings, and a thousande such trumperies. Your rules and orders, in your seuerall Monkeries, and fraternities, were of as great diuersitie in your devised ceremonies, as many, as there are colours in the raynebowe, and yet all must merite saluation: yea, and Cardinall *Hofius* dareth affirme, that these diuers kindes of worshippes deuised of men, are more acceptable then, if they were commaunded of GOD, because they are voluntarie and doone without constraint.

And surely as these monastical sectes are variable, so they are together by the eares one with another, about their prerogatiues, & who shal exceed others

others in the worthinesse of merites, Doe not all the world know, how the Priests and Chanons, rayle vppon you Iesuites, for your late deuised order from *Layolus* the souldier? And besides other thinges, doe they not complaine of you, that whilst you would be accounted poore, yet you lye in wayte for the wealth and riches of the whole worlde, and vnder the colour of lacking all things, you possesse all commodities whatsoever? And that there haue growen such a number of sectes and orders, that your Popes, and their councelles haue made canons against them, it is plaine and euident.

Concerning the real presence, for which you vrge Luther against vs, with whom, yet you doe not agree, it is worthie no answere. That spiritual presence, which *Ambrose*, *Cirill*, *Epiphanius*, and *Chrysostome*, in the places by you alleadged doe mainteine, we maynteine and confesse. We beleue such a presence as is aduouched to be in all Sacramentes: We looke not to reason, nor to our senses, but to Faith; but wee may not destroy the nature of Sacramentes, which can be no Sacraments, if there be not the signe, as well as the thing signified: The one offered to the sense, as consisting of an earthly part: the other to faith, as being the heauenlie and spiritual parte. And where as you say, that we haue found out a new exposition of these words: *this is my bodie*, affirming that (we say) it must needes be thus construed, *It is the onely signe of my bodie*. We say not so. It is an impudent slander, and you declare of what spirite you are, when you shame not in the light of the sonne, and before al the world to aduouch such a manifest vnt ruth. *Amb.* saith: *As thou hast in baptisme receiued the similitude of death, so doest thou in the Sacrament drinke the similitude of his blood.* And againe, *in eating & drinking the bread & Wine, we doe signifie the eating & drinking of the flesh and blood, he offered for vs.* And in the very place by you alleadged: *Per aduenture thou wilt say (saith he) I see no appearance of blood, no, it hath a similitude.* For euē as thou hast taken a similitude of his death, so thou art likest the similitude of his most precious blood. As for *Cyrill*, none is plainer then he, *Christ gaue (saith he) peeces of bread to his disciples, saying: Take yee, eate yee, this is my body* *Chrysostome* saith: *Christ ordained the Table of his last holy supper for this purpose, that in the Sacrament he shoulde daily shew vs bread and wine, for a similitude of his bodie and blood.* But why doe I enter into this course with you, The Doctors in infinite places, doe testifie the truth of this doctrine, that wee holde and mainteine in our Church. If you haue any thing, it is either

In Paris a great cōplaint against Iesuits, and whereoeuer they come, where other such vermine are, like vipers, they gnaw out the bellies one of another.

Hier. in Epist. ad Eustochium, ad Rusticum. Concil. Gangrense. Concil. Calcedonensi Quest. I 6. sub nomine Eugenij Guliel. de sancto amore. Nicolaus de Cle. de corruptio statu Ecclesia.

Real presence.

Antros lib. de Sacra. cap. 4.
Amb. in 6. post. priorum ad Corinth. cap. 11.

Lib. de Sacra.

Lib. in Iob. 4. cap. 14.

In I. sal. 22.

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by clipping the, adding vnto them or diminishing from the. And though Luther in his time brought not onely 8. but 8. score interpretations, and your not learned *Claudius de Zanetes*, not 84. but 800. and 4. what maketh this to diminish the authoritie of the Scripture? This is your reason, Luther in his time noted, 8. sundrie interpretations vpon these wordes, *This is my body*, which yet is maliciously gathered of you, and *Claudius Zantes* 84. who is an impudent Frier, & therefore a liar, and althese alledge the Scriptures; therefore there is no fit trial by the scriptures.

This also he
mentioneth af-
terwards:
where looke
for further an-
swere.

We leane not so to men, that we in their names, receiue whatsoever cometh from them: that is common with papistes, that if any thing be thrust vpon you in the name of any whō you like of: by & by, you admit it, how corrupt soeuer it be. And though Luther had his faultes, yet wee may truly say, that he was a man enlightened by Gods spirit, & considering the time wherein he wrote, being but newly crawled out of the dūghil of your corruptions, in that notable fortitude and zeale, wherein he set himselfe against Antichrist, he may in some sort be wel compared to Elias. And in regard that he taught the trueth in the most principall matters of faith and religion, we pardon whatsoever he hath vttered against our persons, (as I haue said before) which you set forth in the 13. & 14. sections, & this shalbe al the answer, I wil vouchsafe to bestowe vpon you at this time for this matter.

But your conclusion of the premisses is too grosse in the 15. section, where you disfauour the controuersie betwixt vs, concerning our prouoking to scripture: for we prouoke to God, & you to men. Wee leane not vpon any interpretation, that is priuate, but to that which is frō God, & we refuse not the testimony of men, whē it is not against God.

Vowes.

Psal. 76,

Perfection in
telling all.

Further we *shift no scriptures*. For that concerning vowes, it is playne, that the prophet vnderstandeth that place of the worship of God. For as they receiued benefites vnder the lawe, so they vowed according to the holie purposes of their hearts, such sacrifices as were enioyned by the law of God; & what makes this for the maintenaunce of rash vowes in a wil-worshippe, deuised by sinful men, who neither haue the gifte, nor power to keepe that, which they rashly promise vnto God? And therefore it is iustly so wiped away by M. Fulk. Again tha to other place of Mat. 19. *If thou wilt be perfect, goe & sel al that thou hast, and giue it to the poore: who seeth not that it was singular for him, that boasted of a perfection aboue other; as also that other declareth: If thou wilt enter into life, keepe the cōmandements; & though this belōg vnto all, yet our iustification is not from*

frō the law, but frō faith, which that this yong mā might haue bin made to see he was beatē frō his hold, y^e knowing his own imperfeciō, he might disclaime it, and rest in that perfectiō of Christ; which also vnles you Papistes do (whatsoeuer you boast of a more perfectiō of life in Christianitie thē others, & therefore do as you think, more then you ought, & therefore at least must keep the cōmandements) you cānot be saued. It is pitiful to see your blindnes, how greedily you snatch at that, which yet you cānot swallow, & leaue that which is provided for your euerlasting comforte. Whatsoeuer pertaineth to life or doctrine, is cōmon to all, to serue both for exāple & instructiō, but yet many things are spokē to singuler persons in singuler respects, as the fasting of Christ 40. daies, his going vpon the water, his healing of the sicke, his raising the dead &c. which yet I thinke you wil not so apply, as though al your Iesuites shold do al such things as Christ did. But I know where to haue you. For in times paste, you had some shame, but now you haue gotten harlots for heads.

Things spokē to singuler persons, in respect, & not simply.

That also of S. James *cap. 2.* Concerning iustification, not by a dead faith, hath bin made plaine lōg agoe, & not only that, but also that whiche you bring out of the 2. to the Rom. & againe out of 1. Cor. 7. & Mat. 19. where as you had touched them often. But you make no conscience to blot paper againe & againe, with one & the same thing. You are like vnto flies, who though they iolte thēselues neuer so oftē against the glasse, yet they seeke stil a way to get out. We hold according to the doctrine of James, that he that shalbe iustified both before God & mē, must haue a true & a liuely faith, which we discern by good workes as by fruits, frō that dead faith, which hath no fruits of sanctificatiō, & yet we affirme still with M. Fulk, that those workes that do proceed frō the fullest & truest faith that is, cānot iustifie vs in thēselues before God: & therefore whē Abraham is said to be iustified by workes, whē he offered vp his sōne Isaac, y^e meaning is plain, that he was found a iustified mā by that worke, & that was before mē, & not before God, otherwise thē as faith being liuely, layeth hold vpon that righteousnes of Christ, which as the apostle saith, is *neither in vs nor of vs. Him that knew no sin, he made sin for vs, that we might be made the righteousnes of God in him, not in our selues.* Such a faith as is true, & thus layde hold of, the righteousnes of Christ, is said to saue vs, because it apprehendeth Christ, and all his riches: but such a faith as James speaketh of, a deade faith, because it layeth no hold of Christe, cannot saue vs. So Saint James speaketh by a certaine *Catachresis* or abusio, setting downe woorkes for an effectuell fayth by woorkes: and faith, for a vayne faith; not that the beginning of Iustification.

The place of James concerning Iustification.

2. Cor. 5.

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should be of faith, and the perfecting of it of our owne workes and merites, For this were to make God to beginne, and man to end: when it is plaine, that both to wil, and to performe are onely of God, but because he is in this worke of our iustification, both the beginner and ender, to whom is due the whole glorie. As for your doctrine, it is full of blasphemie, robbing G O D of his glorie, when you attribute the beginning to God, and the finishing to your selues. The other place, *The doers of the lawe shalbee iustified*: shalbe afforded you; when you fulfil the law, you shalbe iustified by it, and then you neede not Christ. Your places of Virginitie, and marriage are answered before. Neither Virginitie, nor marriage, in themselves can merite any thing before God; before men, they may be preferred one before another, as in some times, and cases, it maye be better for a man, if he haue the gift, to be vnmarried: In other some to be married.

Fathers.

For Fathers also it hath beene saide before. We reuerence them, and thanke God for these giftes of God in them, that may bring vs any profite or knowledge for the vnderstanding of the worde, but we bring not the spirite of God to be tried by the spirites of men, but all mens spirites to be examined and tried by the spirite of God. Where therefore they faile, it is no reason, that we should sayle with them. The woorde of God must preuaile, that hath confirmed, that amongst his Apostles, there shoulde be no Superioritie, *That Peter had no more prerogative then the rest*, that that which was saide to one, was sayde to al. And though you would burst for anger, yet M. Fulke shall not be bound to euery thing aduouched by the Fathers, whereof you can bring no sounde prooffe or ground out of the Scriptures. Indeepe as they were men, so many times they trifle and erre like men; and this is to teach vs, to rest not in men, nor in their opinions, farther then they rest in G O D, and vpon his worde.

Our owne
writers.

The same also may be sayd of our owne Writers; and therefore you doe vs the more wrong, when you call vs Lutherans, Caluinistes, Puritans, and I cannot tell what? For as much as we mainteine them no farther, nor relie vpon them, then they mainteine the truth, and stay vpon it. We confesse they were singuler and rare instrumentes of God, to whom the Lorde vouchsafed rare and excellent giftes, for the discouerie of your whoredomes, and for the buylding vp of his Church; but yet they were men, and wherein soeuer they haue erred as men, we perswade our selues we are not bounde to erre with them. That is a thing fittest for Papistes,
whole

whose Babylonical buylding, is vpon the onelie foundation of men, and not vpon Christ and his Apostles. And yet you may take your selues by the noses in this accusation, for where your owne men haue drawn nere the truth, there you disclaime them. *Hic non tenetur magister &c. The maister here was asleepe &c.* And why should you denie vs that priuiledge, which you chalenge your selues? Will you receiue al things whatsoever, at al times, that the doctors, old, or new, your Popes, and his followers in times past, or now, haue set downe and aduouched? And because they haue set it downe, must it bee true? Indeepe if you take this way, you may beginne and continue, what heresie you liste, you maye mainteine it, and defende it too, how absurd and villanous soeuer it be? But truth shal scatter errors, as the chaffe, and it shal stande and abide for euer. As for disputation, for which you cal so fast, and so often, whensoever you come to it, you shal gaine as little by it, as your predeceffours haue done, that came onely appoynted as you doe. I pray you what gate you, when you disputed with Luther at Wormes, at Ratisbone, and in other places: when Melancthon and Bucer also were assistauntes? What gained you at Poytie in France, when Beza and Peter Martyr, were there face to face against you? What at Oxeforde, when your greatest Doctours in the matter of the Sacrament saide what they coulde for their liues in mainteining your owne corruptions: and Bucer at Cambridge also disputed (That I omit the disputation in the Conuocation house in the time of Queene Marie) when the swoorde was at your owne commaundement, when before the Lawe you ranne so swiftelie, that firste shutting out suche as you thought woulde matche you; you declared by that honest man Weston your Prolocutor, that howsoever any might dispute, yet that the matter was alreadye concluded and determined, with shame enough: when also afterwarde Latimer, Ridley, and Cranmer, those Reuerende, Godlie, learned Fathers, (when their liues lay vpon it) disputed with you, and not onelie they, but euen handie crafts men, men, women & children, in the Apologies they made at your cursed barres did so stoppe your mouths, that you had nothing to say, but to pronounce a cruell and vniust sentence of death against them. Agayne, in the beginning of the happie raigne of our Soueraigne, when your chieffest and best mē were called, & when the time serued best, and was, if euer there were anie most fitte, your selues beeing not displaced; when you had free libertie, I pray you howe did you acquite your selues? Surely like tawle fellowes, you went awaie without giuing anie one blowe,

Who is Caietane or Con-
turene against
the whole
Church.

Disputation.

Peter Martir
first; Latimer,
Ridley, Cran-
mer, at Oxeford in Queene
Maries dayes.
Maister Phil-
pot, M. Elmer,
Haddon, Che-
ney, and the
rest that dispu-
ted in the Co-
uocation house.
1553. Octob.
18.

Reade M. Fox-
es booke of
Acts and Mo-
numents, prin-
ted in 1570.
fol. 1571.
fol. 1579. & in
manie places.

Conference at
V Vestminster
anno primo
Regni. Eliza.

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and yet now the battel is ended, and trueth hath triumphed; out of your holes, you keepe a craking and daring of all men, and yet euermore, when you come to shew your forces, they are founde so feeble that you goe away ashamed and confounded; as of late your old Doctōrs of Wilbitch, that durst not abide one poore mā. And your chiefeſt Champion that had challenged al, and yet being ſounded, was found not ſo emptie of truth, as of al good learning, either in knowledge of tongues, or anie parte of your owne popiſh Diuinitie. For what could he ſay more, then other his maiſters had ſaide before him? What did hee bring, that hee had not taken from *Melchior Canus*? *Canisius* (which in diſputation, was the onely booke that he deſired) or out of *Belarminus dictates*, which is (as it were) the onelie Treasurie of al the Papiſtes, and your owne good maiſter, which hath miniſtered the matter, not onelie of this booke, but of all the reſt that you, or your traiterous coadiutors, haue ſoyſted forth, with ſuch ſpeede amongeſt vs. But where you ſay that we reſuſe it, your ſlander is impudent: Iodeed we thinke vnmeet, after the eſtabliſhment of the trueth, not that anie ſuch boaiſting challenger, as Campion was, or your ſelfe is, or may be, ſhould drawe vs to ſuch an action, as though we doubted of the truth, as thogh now it were to be diſputed of. We know heretikes of al times haue vſed ſuch like prouocatiōs, & ſuch with as great cōfidence of their cauſe, euē ſuch as Goliath did againſt Dauid: but you ſay we *perſecute, impriſon, tormēt, & ſlaughter thē which offer the ſame*, where in you declare the modeſty of your ſpirit, not accuſing vs, but our whole ſtate, & begging that which is in queſtiō, as thogh you were true profeſſors, & we heretiks, becauſe you ſay ſo, & therefore that you are perſecuted; whereas iodeed you are iuſtly impriſoned, & executed for your dangerous treaſons & rebellions, as were your cōplices, that were in actual rebellion againſt her highneſſe. But in ſo often vſing this hot charge, you might haue cooled it with remēbrāce of your ſauage cruelty, that all the worlde hath wondred at, in racking & roaſting the true profeſſors of Chriſtes Goſpel iodeed, for only matter & cauſe of religion, you might haue remēbred the trials you vſe, & the argumēts you bring againſt me of our ſort, whē you roaſt vs alieue, & deuife new vnwonted tormēts worſe thē euer did Phalaris, or the wickedest tirāt that euer liued, without any knowledge or remorſe of god. let your ſpaniſh inquiſitiō, your murders in Frāce, at Rome, & in other places teſtify the truth hereof. As for your largesse, out of the ſuperabūdāt treasury of your poſſeſſion, ſeeming (in your iudgement) to be the beſt, ſureſt, & eaſieſt meānes, that cā be deuifed, or euer were vſed for trial in the church (becauſe you dwel by il neighbors, & haue a good opinion of your ſclues) they are iodeed nothing. For firſt, for the books of

Reade the ſpaniſh Inquiſitiō, Acts & monuments of M. Foxe, M. Cryſpius hſtorie, in French of their martyrs, and the laſt French hſtory of the beginning & growth of the churches in Fraunce. Popiſh writers not agreed yet

canonical scripture, you know not which they are; you bring in every rife
raff book, yea the beggerly constitutions of your popes, & make the equal
with the scriptures, & though you boast of the, you wil not be ruled by the,
neither for that which is set down expressely, or for that which is set down
by implication. Neither doth yor literal acknowledgmet stand you in need
no more the the scribes & pharisees, that had the letter, & the literal vn-
derstanding to their owne hurt & danation, but no whit of the spirite or
spiritual meaning therof to their saluation. But is not this a fine argumēt
trow you, Christ saith plainly vpon this rock wil I build my church. Mat.
16. But Peters name signifieth a rocke, therefore the church is builded vpo
Peter, & so vpon al the popes Peters successors, the most of the as like Pe-
ter in doctrine & holines, as an apple is like an oyster. And again, *he that
is great among you, let him be as the younger.* Loe, is not this a playne
place, that one was greater then others, and we haue no plaine place that
there is none greater? Surely if you lay so hardly to our charge, how shall
we do? This is plaine geare indeed for your supremacy, so is al the rest, first
for your real presēce, *absolutiō, vower,* (which you bring yet again) *traditi-
ōs, cōmandemēt, works, penāce, retribution or reward, prayer for the
dead, sacrifices for the dead, volūtary afflictions, almes, praier of saints,*
& such like groūded stuff, as naturally ingédred from your alledged texts,
as a lambe frō a wooll. And surely if these be your plaine textes, what are
your crooked ones? Surely if you deale thus with vs after so many aun-
swers, we shal haue nothing to reply any further. For these are so playn, as
you quite confound vs, & none of our shifts cā serue. As plaine as this is:
put you on the whole armour of God, that you may stand against the sleights
of the diuel. This armour are the priestly garmentes, signifying the 7. sold
vertues, that were represented by the 7. garments, that Christ put on, in the
time of his passion, the first garment was the couering of his head: signifi-
ying the saluation which is attributed by faith, This the apostle calleth the
helmet of saluatiō, wherby is meant also the couering wherwith the Iewes
couered the face of Christ, when they strook him vpon the face and said,
accord who strook thee? The 2. garmēt was that wherwith he was couered
a sursum & deorsum, I thinke you meane frō top to toe, which was a white
garmēt, & this signifieth the hope which commeth by grace from aboue:
& by the merits of the church from below, & of this Paule speaketh. For
you are saved through hope. This also is represented by the garmēt that
Herode put vpon christ. The 3. garment that the priest putteth on, is the
girdle whiche signifieth righteousness, whose 2. armes clasping one ano-
ther, is to decline from euil, and to work good. Of this Essay muste needes

about the Ca-
nonical scrip-
tures, whiche
are the bookes
and matching
their constitu-
tions, with
Gods word.

*Distinc. 20. cap.
de libellis, dist.
19. cap. in Canon-
icis, Agath.
dist. 19. cap. Sic
omnes.*

Read August.
vpo this place,
and Hierome
vpon 38. of
Egay.

Ephe. 6.
Gathered out
of their owne
Bibles.

Mat. 26.
Luke 22.

Luke 23.
Roma. 8.

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Reed *Rationale
Diuinorū*, Gab.
Biel & Vaux
his Catechism
and there you
shall see suche
misteries fet-
ched out of the
scriptures, as
are pitifull to
heare:

V Why salte,
creame, & spi-
ritle are vsed,
why they haue
lights at noone
dayes, why bels
ringe not on
good Friday,
but they vse
woddē clap-
pers, and suche
fine stuffe.

General coun-
cels.

Reade Onu-
phrius ioyned
with Platina,
in his Epitom.

speake, cap. 11. *And righteousness shalbe for the girdle of his loynes: And this pelte was represented by the whippe, wherewith Christe was scourged by Pilate Ioh. 19.* The fourth garment, that the Priest put vpon, was a *maniple*, put on the right arme, wherby is signified the strength, wherewith we fight against aduersities, and of this the Apostle saith: *Fortitude is a vertue restraining the assaults of aduersitie.* But where this is written I cannot tell, but this is signified by the corde, wherewith Christe was bound, when he was taken by the Iewes, as it is sayde: *They tooke him and bound him.* The fifth garment is the *stole* of the Priest; or the *orarium* of the Deacon, whiche hath two hanging armes, that signifie prudence and temperaunce. And therupon the apostle saith to *Tit. 2.* Let vs liue soberly, iustly, and godly, in this present world. This stole representeth the corde wherewith he was bound, when he was tyed to the pillar and whipped. The sixth garment is the aulbe, whereby is signified charitie. For euen as that couereth the other garmentes, so charitie couereth the multitude of finnes. And this doeth that purple garment represent, which the Souldiers put vpon Christ, *Ioh. 19.* *They compassed him about with a purple garment.* Howe say you Sir, is not heere plaine Scripture, & necessary collections vpon Scriptures? Surely we might haue beatē our braines these 7 yeeres ere we could haue found out the mystical signification of this profound geare, but we may thank good *Gabriel Biel. Rationale diuinorum & speculū Ecclesie*, not only for this profound stuffe, but for a thousand such other goodly interpretations. I am weary of wading so far into your follies. For as it is in these that I haue set downe, so is it in al the rest, which for breuities sake, & because I make conscience stil to blotte paper with one and the same thing to trouble the Readers I omit.

As for general Councils, which you say, you admitte and refuse none, that euer antiquitie vsed for the trial of a Catholique and Hereticall Spirit: I aunswere, that though you sayde true, as you doe not, yet these can bee no safe wayes to trie the trueth by, for as hath bene sayde afore, these haue bene contrary one to another, and as there haue bene more then one Pope at once, so there haue bene Councelles according to their seuerall factions in those same Schismes, the moste and greatest, and of longest continuance in your Church, that euer were in anie Church in the worlde. Besides that, they haue erred in greate and weightie matters, and most of all your late Chapter of Trent, whither if wee had vppon your safe conduite come, wee shoulde haue had

had the same intertainment, that *Iohn Husse* and *Hierome* of *Prague* had, comming to the councell of *Constance*, against your faith and promise, which you aduouch is to bee holden or broken, as shall bee best for the commoditie of the church. And this is your receiued doctrine, that no promise is to bee kept with an heretike: and wee are (as you say) heretikes, therefore you are not bound to stande to any promise you make vs. This is not onely practised by your Pope, and his Cardinales, but also by such popishe Princes, as stay vpon this his doctrine, and direction.

And yet for all this great bragge it is plaine, that you admit no generall counells: but wherein they resist your error, you resist them. As for example, you refuse the councell of *Frankford*, because it determined against the worshipping of Images, that of *Nice* that permitted Ministers to marry: those of *Constance* and *Basill*, that subiected the Pope vnder the Church, and made him equall with other Bishops, that of *Carthage* also, that curseth him that calleth himselfe vniuersal Bishop, which your Pope doth, and all the rest, if there be any point maintained against your popish religion.

Concerning the Doctors, which you bring againe and againe to fill vp your booke, sufficient hath beene saide before. And yet wee say *Augustine* did well in vrging *Julian* the *Pelagian*, with the consent of the Fathers: and so did *Theodosius* to hearken to *Syminus* and *Nestarius* good aduise, against the *Arrians*. For the consent of holy fathers professing the truth against errors and heresies, is not lightly to bee esteemed. Neither did we set light by that common iudgemente of these Orthodoxall and sounde fathers, that haue liued before vs, especially because their iudgement is grounded vpon the Scriptures. But what serueth this to binde vs against the truth, for tryall of it, to bee iudged by men full of errors, and seeing that immediatly after the Apostles times, the church was combred with many heresies? I suppose in the first foure hundred yeeres, there were not so fewe as foure hundred heresies, all disagreeing one from another, and all dissenting from the truth of God: In which time yet God raised vp many notable and singular instrumentes, that helde vp right the glorious profession of the Gospell, whereby they resisted these heresies and errors, and not by their owne worde, or by their owne authoritie. For how can these bee any warrant or strength of that hope which is for euer? Such presumption hath not beene founde in Gods children, but in those of your

Consent in the truth allowed by vs.

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fort, who haue lifted vp your selues aboue Angels, and made your selues Iudges ouer the lawe of God,

Vniuersalitie,
antiquitie, con-
sent, succession

As for vniuersalitie, antiquitie, consent, & succession of Popes, which you haue neuer done with, and bring so often, sometime as markes, and sometime as tryalles, as you doe in this place, they are nothing to the purpose. For Vniuersalitie whiche you call multitude, is rather a marke of the Diuels Synagogue, then of the Church of Christ. *Mar. 7. 13.* as for the Church of Christe it is a little flocke: neither doth the woorde *Catholique*, whiche signifieth vniuersall, helpe you one whit, whereby is noted not a multitude, but that how many, or how fewe soeuer wee are, haue beene or shall be heereafter, that professe the Gospell of Iesus Christe, wee make all but one Church. So that the name *Catholique* comprehendeth all Christians that euer haue beene, are, or shalbe, and agreeeth as vnfitly to you, as generall to particuler, the whole Church to Rome, which is but a Citie, and a lesse corner of the worlde, then was that part of *Affricke*, wherein the Donatistes would haue shut vp the vniuersall Church.

Catholique,
what it mea-
neth.

Howe wee are
departed be-
cause they are
gone from the
truth.

1. Tim. 4. 1.
Aug. con. Epist.
Bandamen. cap. 4.

As for departing, we haue no otherwise departed from you then you are departed from the Church, by whom is verified, that which was prophesied, that many should fall, in the last times from the faith, and giue heede to spirites of error. And the same helping causes, that helde *Augustine* to continue his sincere profession against the *Manichees*, doe also holde vs, for we are in deede true Catholikes, and you heretikes, wee are retained in the lappe and bosome of the Church, sucking that pure and vndefiled milke, and you are in the lap of a strumpet drawing the filth and corruption of mans superstition and abomination: wee haue the consent of all peoples and nations, that are gathered by this voice with vs, and you ioyne in the conspiracie, and treason, of all that are stiffnecked and rebellious against the Gospell. In whose number, though there be no end, yea though we be but an handfull, in respect of your confuse heape, yet we haue the consent, and you the dissent, we are Catholike and you schismaticall: rent from the fellowship and body of Iesus Christe. The place of *Vincentius* which you alleadge is plaine for vs. For speaking of the true Catholike church of Christ, whereof wee are members: wee also holde it very needefull, that wee retaine that truth, whiche hath beene, is, or shall bee, retained of all or mooste Christians. But *Vincentius* is not of minde that wee shoulde follow the most, the eldest and the greatest consent, as thinges to trie the truth

Præm. Lyrinen.

of God by, and as they are considered in themselves. For who knoweth not, that the most are worst, that error is very olde, and there may be and is many times consent in iniquities as well as in veritie. I am sure that Antichriste hath beene in the worlde these thousande and five hundred yeeres. *Ioh. 2. 18.* The misterie of iniquitie beganne to worke and preuaile, even in Saint Pauls dayes, *2. Thes. 1. 2.* and in deede this is the antiquitie of your Romishe Church, whereof you so muche boaste. That the corruption of it, in that Antichristian pride and ambition, that inuaded it, and by little and little afterwarde crept along, till it had overcome and choked it, till that abomination of desolation foretolde, was now placed in that holy place, and temple of God, not so much consistin in the remouing of those first sacrifices of the lawe, & service then established as in bringing in a *Maozim*, and vnbloody sacrifice, such as Christe neuer instituted, I meane that abominable Idol of the Masse.

The most worst, & great consent in iniquities.

As for their authoritie out of their counterfet *Hyppolitus*, (whose testimonie yet they wrest against vs,) it cannot bee admitted for currant. As for the antiquitie of our Church, wee proue it by the Testament of Jesus Christe. And where the doctrine of this is confessed and received they cannot denie, but there is the Church of God. *My sheepe* (saith Christ) *heare my voice, they followe me, and I giue them everlasting life.* In deede it is not alwayes so visible vpon earth, neither needeth it such a visible heade, as the Pope is, to whome as *Sannders* saith, it must bee ioyned or els bee schismaticall. It is enough that Christe is the head thereof to comfort it, leade it, and teach it. Wee know that in the worlde iniquitie shall abound. *All nations shall bee persecuted that loue his name Mat. 24. 9.* And Paule mentioneth that there shall come an Apostacie before the comming of Christe, *that is a falling away of men from Christe to Antichriste. 2. Thessa. 2. 4, 1 Tim. 4. 2.* and Saint Iohn saith: *that the kings of the earth and all nations shall worship Antichriste, Apocalips 13. 16. and 18. 3.* That also the church for a time shall bee so hid, and inuisible in the earth, that Christe forewarneth his to beeware of them as of lyers, that shall say, *Heere is Christe, or there is Christe*: as it were to point out by places where the church is. *Matthew 14. 23.* And hee hath not appointed it to bee known by such obseruations. *Luk. 17.* But as he saith; *where the carrosse is, thither will the Eagles bee gathered,*

In their newe Testament set out by the scholars of *Rbemes*, full of ridiculous absurdities *1. Thes. 2. Ioh. 10.*

In his preface before his booke of images. Diui. 17. 76. &c.

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so where Chiriste is holden by faith, there is his church, which though oftentimes we see not in that beautie and glorie that were meet: in that ministerie and gouernment, which doe liuely paint her foorth as it were in her coulers: yet we must bee of good comfort, and not faint. For such greuous times are foretolde, that our faith may bee strengthened: *I beleene the holy Catholike Church*; and that as *Paule* saith: *The foundation standeth sure and hath this seale: The Lord knoweth who be his.* 2.Tim. 1. 19.

* Belarmi. quest.
5. in dicta. scriptis
Cocleus.
Hofius.
Pet. a Soto.
Stapletonus con-
grouer 7. lib. 2.
cap. 12. saith:
that faith is not
learned out of
the scriptures.
Again, that the
holy ghost tea-
cheth the
church many
things without
the scripture.
Censu. Colonien.
fol. 2 10.

Andradi. lib. 2.
Concil Trident.
Andradius in de-
sen. Conc. Tri.
priest of Po-
tiers of Lateran
in conc. Haruarus
de potest. Papa.
Eccius. Verrastus
Pighius de Hie-
roch.
The impietie
of the papistes
in interpreting
the holy scrip-
tures.

Now for consent, wherein hee would haue vs to imbrace the definitions and opinions, either of all, or the most part of Priestes and teachers in Antiquitie: what doth hee els heerein but, goe about still to drawe vs from God to men? What would he els, but wrap vs in those inextricable Labyryntes of mens opinions and contrarieties, that we shoulde neuer bee able to wind our, and in meane time depriue vs of that worde of life? Heerein also, they not onely renue that great reproch of * staining the scriptures with insufficiencie, but also in a manner they despite the authour of them, as though hee had not sufficiently provided for them, or had depriued them of that which is necessarie to their saluation. As if there were more sufficiencie in men, then in God: as if men shoulde supplie that, which God either coulde not, or would not. This they doe when they binde vs to their definitions and opinions of their priestes and teachers, and yet dare call the booke of God a matter of strife, affirming it to bee no direction nor guide, but this to bee left to them, and that in such an vnderstanding and meaning, as they giue of it. By them wee must vnderstand the church of Rome, in whose interpretation without any further adoe we must rest, vpon paine of the blacke curse, and for this cause they binde all their generation to acknowledge (that I may vse their owne words:) *The holy Catholike and Apostolicall Church of Rome to bee the true mother of all churches and congregations.* And againe, that the holy scripture is to bee beleened according to such vnderstanding, interpretation, meaning, & signification, as our mother the holy Church hath alwayes allowed for good, and at this present doth, to whome of right doeth appertaine to giue the scripture a right vnderstanding, sense and interpretation: yea her creatures most solemnely promise, that they will neuer vnderstande, nor interpret the same otherwise, then according to the interpretation of the fathers. They haue therefore their speciall daliances in the interpretation, shuffling it off, some time with a litterall sense, some times with

with a spirituall, sometimes it is allegoricall, and sometimes it is Tropologicall and Anagogicall. But of all it is not that it shoulde bee, but they turne it and winde it like a weathercock, to serue all turnes and to mainteine all their errours, and when no way will serue their turne, then they leaue them and runne to men. I speake not this, as though I denyed all these wayes of interpretation: but to shew their shiftes, that hauing deuised so many, will cleaue to none, but still stay vpon men: in whose writings there can bee no certaintie, both because they agree not amongst them selues, as also because their bookes and workes, especially of the most auncient that were either in or next to the primatiue Church, haue not come vncorrupted to our handes: many haue beene foysted out vnder the names of the best, and others are counterfaite: And those that wee are agreed vpon haue many errours. Who will admit for naturall children the bastarde writings of *Clemens Romanus*, who woulde haue both goods and wiues common: of *Dionisius Areopagita*, who builded forsooth a Temple, and yet is said to haue been so poore that he had not a place to lay his head in: of *Ignatius*, of master *Hardings Abdias*, of *Martialis*, and of an infinite number of such like, as farre vnlke the naturall children of auncient natuarll fathers, as you Papists are those fathers whose children you boast to bee, and the Popes that are now those first good Bishops and martyres that were in Rome, and yet spite of their heartes, whether they wil or no, you will bee their sonnes: and wheresoeuer the name of church is founde in any Doctor or father, it must by and by bee vnderstood forsooth of that Babylonicall strumpet of Rome.

Such also is your succession, vpon which you stande so much, vsed, as you say, by the fathers against heretikes for prooofe of their religion. And yet who knoweth not, that the succession whereof you boast is onely personall. Whereof Saint *Augustine* in his tyme spake not in that Epistle by you alleadged, but had speciall regarde vnto truth, from which thitherunto, they had not declined, in the greatest and most substantiall points of religion, and so may bee saide of the rest. As for that ordinary succession, the scripture is manifest, that it faileth in the church, as by the example of *Ismael*, who followed *Abraham*: and *Esa*, who followed *Isaack*: the Iewes at this day followe their fathers, in all whom is the image of the church, and yet God chaunged this ordinarie course, & chose extraordinarily, *Isaack*, *Iacob*, & vs that be *Gētiles*.

In antididagman
re, Colo. fol. 17.

The doctors
corrupted and
many bastarde
writings vnder
their names
thrust vpon vs.

Euseb. li. 1. ca. 38
Niceph. lib. 3. cap
18. Epiphani. 1.
ro. 2. berysis. 38.
Hieroni. in vita
Clementis,
Gennadi. in catal.
vir. illustrum.
Epist. Clemens. 4.
Euseb. li. 3. ca. 4.
lib. 4. cap. 23.
Auctbo. in vita
Dioni. Theodo.
Gaza in prefa. in
problem. Alex.
Aprodis. Epist.
Ignatii. ad Smir.
Reade Buchin-
gerus in his eccl.
fol. 66. 67. 68.

The popish suc-
cession a broke
& a lame succes-
sion, wherein
they are not a-
greed theselues

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the other righteousness, because that first righteousness cleaueth in him, and so of default, hee getteth reconciliation, & at length euerlasting life: and this you call the mercy of God, that God hath promised euerlasting life, to them that worke well, that is to them that fulfill the law of God. So that you make all our life and saluation to consist in the commandement of the lawe, the fulnesse whereof is loue: And yet the scriptures proue quite contrary, that our whole health and saluation consisteth in the merite of Christe; and Paule teacheth, that men are iustified freely without the workes of the lawe, whose righteousness performed and paid to the lawe, is imputed to euery beleeuer: and hee addeth to proue this, the example of *Abraham*, of whome it is saide: *Hee beleened God, and it was counted vnto him for righteousness: Nowe to him that worketh, rewarde is not imputed according to grace or fauour, but according to debt. But to him, which worketh not, but beleueneth in him which iustifieth the vngodly, his faith is reputed to righteousness, according to the purpose of Gods grace.* To this ende is that saying alleadged out of *Dauid*: *Blessed are they whose iniquities are forgiven, and whose sinnes are couered*, that is, are not imputed. And hee writeth els where of himselfe, that *hee woulde bee found in Christe, not hauing his owne righteousness, but that which was of the faith of Christe, and of God, &c.* So that wee see heere a plaine exchange, our vnrighteousnesse is the debt that Christ hath paid of his meere goodnesse, and this payment is accounted ours by imputation. And on the other side, all our sinnes are laide againe vpon Christe, and that righteousness of Christe, wherby he satisfied the lawe, and pacified the wrath of his father, is become ours through faith, and is translated vnto vs.

What shoulde I speake of your other heresies most blasphemous, in iustifying concupiscence to bee no sinne, and this lawe of concupiscence, *Thou shalt not lust*: you affirme not to belong to vs: that it doth not forbid vs to haue euill desires: that this euill that dwelleth in our fleshe is forbidden by no lawe, when as the scriptures teache that sinne is simply called *ανομία*, and Paule proueth that by the lawe, wee knowe sinne, and that if the lawe had not saide, *Thou shalt not luste*, hee had not knowen that to luste had beene sinne: and yet forsooth, this is one of the greatest matters of Diuinitie, handled in this your rayling defence of the Censure, against the whole course of the Scripture, and all sounde writers that euer wrote, who

not onlie condemne that consent to luste, but euen that titling of our corrupt nature, which according to the newe man is hated, whiche sinne dwelling in vs, not only begetteth, but also nourisheth & bringeth forth. Your other heresies I wil not speake of in this place; which albeit you wil not confesse to be heresies, yet as long as they are so proued by the word of God, and are still defended by your church, they put an ende to al controuersie about it.

Chrysost. *bom.*
in *Ma.* 57.
Hierony. in 18.
Exeib.

As for your two conditions, to make it a lawful trial, to be obserued of his part, that *will obiect an heresie to another: one that the accused partie doe holde such an heresie indeede, and not the likelihood of it.* The other that *the heresie be indeede an heresie*, to accounted and condemned in the primatiue church: although you might haue brought both into one, yet we easily admit them. For we in truth charge you not with a nie thing, whereof you are not guiltie. Neither doe we say, because suche an heretike and such an heretike, held this or that, therefore it is an heresie, we reason not so; that is your wonted manner of reasoning. But we saie, such an heresie contrary to the word of God, was holden by such & such an heretike; which you hold in like sort against the word: therfore, in those thinges you iumpe with them, and are Heretikes. Concerning the heresie of *Pelagius*, it is certaine as may appeare out of infinite your writings, that as hee, with his disciples and followers were enemies to the grace of God, so are you; as they mainteined those natural powers, by which they had (as they said an election) to doe, or leaue vndone, that which was good or euill, so say you. And in your opinion set downe, you iumble together mans wil, and the grace of God, teaching that the wil of man holpen with the grace of God, may not onely doe well, but may fulfill the law of God *ex puris naturalibus*, and so be saued: whiche is so much the more monstrous, because you ioyne thinges contrarie in one subiect, talking of the grace of God, and of those pure naturals together, wherat the Apostle saith: *If of grace, then not of works.* If of pure naturals, then what needeth grace? There is no grace where there is desert. Neither did the Pelagians vtterly denye grace, when in disputation they were pressed, but confessed more of it, then you doe, as may appeare by Augustine his booke *ad Innocentium*. But this is your religion, and alwaies hath beene, that it hath neuer beene at a stay. You boast of vni- tie and consent, but looke howe many heads there are amongst you, so manie monstrous opinions also you holde, euen in the greatest & weightiest matter of iustification. Sometimes you attribute to one thing, some-

Reade that
whole treatise
of iustification,
in the Censure
of Colen. pag.
141. &c.
Antidi. & the
consent of
Colyne.

Lib. 99.

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*Sotus in assert.
Catholic.
Ioanhi. Perio. in
Topicis. Theolog.
lib. 1.
Berth. Rober-
tus serm. 21.
Compend. Thro.
de grā.
Andrad. lib. 3.
pag. 281. 279.*

*Rom. 14. 23.
Ephē. 2. 5, 8.*

Galat. 2. 21.

Concil. Trident.

Andrad. lib. 4.

Jo. 6. 44.

Pbil. 1. 13.

time to another, and yee are not at one with your selues. You and we both saie that good woorkes are necessarie, and wee agree that whatlo-
euer we doe, which is good wee doe it by the grace of GOD, where-
by we are strengthened through faith to testifie a sincere & an holy pro-
fession; but wee saye that our woorkes are imperfect, wee saye that the
fullest and best, that wee canne doe, are too weake to iustifie vs in the
sight of God, that they deserue nothing but death and euerlasting destru-
ction; you contrariwise affirme, that good woorkes, serue to cleanse your
sinnes, to pacifie Gods wrath, and to attaine euerlasting life, yea you say,
that there are three thinges, that must be obtained by merite, that is euer-
lasting life, the increase of grace, and the forgiuenes of the punishment
of sinne: And yet that these woorkes, commaunded of God, are not
the woorkes that onelie please God, but also there are freewill woorkes,
done at the choise of man, and that without Faith, as *Andradius* say-
neth. But we knowe by the Scriptures, that these works of mans choise,
can stand vs in no steed. S. Paule condēneth *εθελοντικον*, and whatso-
euer (saith he) is not of faith, it is sinne, and it cannot please God, Good
fruites, must needes haue a good tree. The branches are worth nothing,
that are not engrafted into Christe, neither haue they anie life, without
Christ their life. And therefore if you wil magnifie the grace of God as
you ought, you must confesse, that we are saued by *grace throughly: not
of woorkes, least anie shoulde boast*. You must goe farther of from *Pe-
lagius*, and ioyne with Christians; who holde, that a man is not iustified
by woorkes of the lawe, neither before or after grace, but by the fayth
of Iesus Christ. We saith he, *hauo beleeued in Iesus, that wee might bee
iustified by the Faith of Christ, and not of the woorkes of the lawe, by whiche
no flesh shalbe iustified*. And because you take it in such skorne to
bee charged with *Pelagius* heresie, I pray you yet consider further your
owne doctrine; which is, that mans free will moued of God, doeth by
consent worke together with the grace of God, so as both doe concur in
the conuersion of a man, or in bringing forth spirituall actions, to witte,
the grace of God, & the natural strength of mans freewil; your own *An-
dradius*, a chief pillar of yours, saith: that the libertie of our free wil, is the
efficient cause of the applying of our wil to grace; but so, as it is confirmed
by diuine helpes: and I beseeche you howe farre differeth this from
playne *Pelagianisme*. And yet the Scriptures are playne: *No man
commeth vnto mee, vlesse my Father drawe him*. And Saynte
Paule sayeth: *GOD woorketh both to will and to performe, in all spi-*

Spirituall actions, for the naturall man is enimie to God, neyther are 1. Cor. 3. 14,
 wee sitte as of our selues, to thinke anie good thought, muche lesse to
 doe it. Therefore, this ἀδυναμία, in spirituall things is to be regar-
 ded, wherwith the powers of men are so diseased, that knowledge wan-
 ting, they can muche lesse haue any libertie of election. And therefore
 horrible is that doctrine of yours also, concerning the fulfilling of the
 lawe, that it may not onelie bee satisfied of vs, *intentionaliter, constan-*
tionaliter, and integraliter: For these are their owne wordes, but also
 that the fulfilling of it, is in a mans own power, to do these things, not on-
 ly which the law comandeth, but ouer & above the law, & these are their
 workes of Supererogation, and these by dispensations and Bulles may be
 applied vnto others, and vnto their vse/serue as their own, to their iusti-
 fication. Surely I saye nothing: their owne bookes haue reserued this
 dung, which now I sling in their owne faces. And yet who knoweth not
 that the lawe of God is spiritual, and that it requireth a perfecte obedi-
 ence from the whole hearte, soule and minde. As Christe himselte hath
 expounded in the 5. of *Mat.* concerning the exposition of the 5. com-
 mandement &c. Seeing no man hath ever bin able to fulfil the law, it must
 needs follow, that no man can be iustified by it. *He hath shut all vnder*
stone, that he might haue mercie on all: and he hath sent his onely be-
 gotten Sonne, that hee fulfilling the Lawe, it might bee to the iustifi-
 cation of euerie one that belecueth. Now, if we must needs confesse, that
 we are not cleare, neither from the sinnes of the first table, nor of the
 seconde, and the lawe of God requireth not onelie an outwarde obedi-
 ence, but also an inwarde, and that perfect from the hearte, and not for a
 while, but thorow out a mans whole life: it must needs proceede from a
 proude spirite, not onelie to boast of the fulfilling of the lawe, but
 to doe more then the lawe requireth, suche as are your vowed chasti-
 tie and pouertie, whereby you mocke both GOD and men: But
 howe soeuer you carrie the matter with men, GOD will not bee moc-
 ked. A tyme will come when you shall answer it to him. In meane
 time you shal answer it also to his Church, for huddling and confoun-
 ding the Lawe and the Gospell so together. For you Iesuites saye, that
 this is the doctrine of the Gospell, that if wee will enter into lyfe,
 wee must keepe the commaundementes: and yet Saynt Paule sheweth
 a plaine difference, For Moses describing the righteousness which is of the
 law saith: *If a man shal doe these thinges, hee shall liue in them*: but the
 righteousness which is of Faith is: *If thou shalste confesse the*
Lord

Anon. Floy. E-
 pist. 1. part.

Tst. 11. ca. 2

Trident. Concil.

Pet. a Soto in as-
 ser.

Carbar. de lege.

Andradus.

The lawe of
 God spiritual.

The proude
 spirites of the
 Papists.

Censur. Colonia.
 Fol. 284.

A defence of M. Charks

Lorde Iesus, and beleene in thine hearte, that God hath raised him vp from the dead, thou shalt be saved.

Now concerning the other iniurie (you say) we offer you in ioyning you with those heretikes, who were named Colliridians, that woorshipped the Virgin Marie; you say, they sacrificed to her, and so doe not you, and therefore you haue wrong: but you must remember, that herein they were saide to worship her, because it was the maner of their worshipping, to sacrifice. But if there be a sacrifice of praise, and of prayer, due onlie to God, and yet you yeeld this without al reason and ground of the worde, vnto that blessed Virgin; What doe you els, but as these heretikes did, sacrifice vnto her? This is but a meere cauil, whereby you woulde auoyde the point, charging vs with an iniurie, that doe you but right, not onlie in this, but in al the rest, wherwith you are iustly charged, because as they were charged for these thinges done against the truth of God, so are you. The Anthropomorphites ascribed to God the members and lineamentes of a man, so doe you in making an image of GOD the father, of Iesus Christ, of the holy Ghost. The Valentinians had their crosse and woorshipped it, so doe you. The Eutichians denied the truth of Christs bodie, so doe you. The Apostolikes against the warrant of Gods word, vowed and yet kept not continencie and pouertie, so doe your Iesuites, and all the rest of your Popes holie orders. The Marcionists also, were exceeding, in praying virginitie, in superstitious fasting, & suffering women to baptise, and so are you; what heresie euer was there, or is there, with which you doe not communicate with one point or another, with those (I saie) that are set downe, and condemned for heresies? You are Carpocratians for Images, Hemerobaptistes for holy water. Offenes and Mercosians for deuised Reliques, and praiers in a strange language. Heracleans in anointing them that were at the point of death: Eucralites in abstaining from flesh, and what not? And what sacrifice could you yeeld greater vnto the Virgin Marie, then that you haue giuen her? when in a manner you haue preferred, and laboured to preferre a seruice vnto her before the seruice of God, as may appeare in your offices, both old and new, authorized euen by your chiefeest fathers, and holieest Popes; wherein you abuse moste shamefully the Scriptures of God, applying sundrie Psalmes to the Virgin Marie, that were neuer meant of her, as namely, the 8. Psalme, the 18. the 23. the 44. the 45. and al the rest, as fitlye to the purpose, as all the rest of your interpretations are. I speake not of your blasphemous Hymnes, *O gloriosa Domina excelsa super sidera, &c. Ave regina caelorum: Ave Domina*

*Officium beatae
Mariae nuper
reformatum, &
P. Quini
Gregorii 17. ius-
seditum. 1573*

Domina Angelorum, salve radix sancta, &c. But this is most blasphemous and intollerable amongst the rest: *Salve Regina, mater misericordie, visa, dulcedo, & spes nostra salve. Ad te clamamus Exules Eua: Ad te suspiramus gementes & flentes, in hac lachrymarum valle. Eia ergo aduocatrix nostra, illos tuos misericordes oculos ad nos conuerte, &c.* Al hayle Queene, mother of mercy, Al haile our life, our sweetnes & our hope. To thee we crie, the exiles of Eue; to thee wee grone, weeping and mourning in this vale of teares. O therfore our aduocate, turne those thy mercifuleyes towards vs. It were too tedious, and would require an whole volume by it selfe, to set downe al their horrible prayers, in their Breuiaries, Portifories Portuises, that they make to the Virgin and other Sayntes: and that with setting such prices vpon them, that they that say such and such a prayer, with so manie *Pater nosters*, *Aue maries*, & a *Credo*, shal haue so manie yeeres and daies of pardon, *toties, quoties*, (for that is their Latine.) As for example, whosoever shall say this prayer following, before our blessed Ladie of pitie, they beeing in the state of grace: *She will shewe them her blessed visage, and warne them of the day and houre of death, and in their last ende, the Angels of God shall yeeld their soules to heauen, and he shall obtaine 500. yeeres, and some manie Lentes of pardon, graunted by siue holie fathers Popes of Rome.* The prayer is blasphemous, and beginneth thus: *Obsecro te sancta Domina, &c.* I beseech you holy Lady S. Marie, mother of God, most ful of godlines, the daughter of the high king, a most glorious mother, a mother of Orphans, consolation of the desolate; the way of those that erre, the saluation and hope of those that trust in thee. A Virgin before her byrth, a virgin in her birth, & a virgin after her birth: the fountayne of mercie, the fountaine of saluation and grace, the fountaine of pietie and gladnes, the fountain of consolation and forgiuenes &c. The like is, *Aue Rosa sine spinis.* Al haile rose without thornes, written forsooth with letters of gold in her breast, and that which was shewed to S. Barnard by an Angel of her: and that, *Aue Maria alta stirps lily castitatis.* Al hayle Mary the high stocke of the Lsle of chastity. For the saying of which, Bonifacius the Pope graunted an 100. dayes of pardon: & that *Aue*, wherein she is called the Queene of heauen, the gate of Paradise, the Ladie of the worlde, for whiche Pope Sixtus graunted e- leuen thousande yeeres of pardon, for saying this before the Image of our Ladye, Also another to her, for whiche Celestinus the Pope graun-

Reade that in
16. fol. 49. 51.
& thorowout
the whole
Booke.

Fol. 50. 51. 52.
in suffragiis de
beata Maria;
printed at Pa-
ted tis in anno 1534.

A defence of M. Charkeſ

Fol. 54.

ted three hundred daies of pardon. Another *Aue*, for which Pope *Sixtus* graunted, at the inſtance of the high and moſt excellent Princeſſe *Elizabeth*, late *Queene* of England, and wife to our Soueraigne Lorde, King *Henrie* the ſeuenth, *God haue mercie on her ſweete ſoule, and al Chriſten ſoules*, that euery day in the morning after 3. rowlings of the *Aue* bell, 3. times, the whole ſalutation of our Lady: *Aue Maria gratia plena*, that is to ſay, at 6. a in the morning. 3. *Aue Maries*, at 12. at noone, other 3, at 6. at euen other 3: for euery time ſo doing, is graunted of the ſpirituall treaſure of holie Church, 3. hundred daies of pardon, *totiens quotiens*. And alſo our holy father the Archbiſh. of Canterbury & York, with other niene Biſhops of this Realme, haue graunted 3. times in the day 40. dayes of pardon to all them that be in the ſtate of grace, able to receyue pardon. And this beganne the 26. day of Marche in anno 1482. anno *Henrici* 7. And the ſumme of the indulgence and pardon for euery *Aue marie*, is eight hundred and fixtie dayes *totiens, quotiens*. It muſte bee ſayde at the rowling of the *Aue* bell, *Suſcipe verbum Virgo Maria &c.* O Virgin Marie, receine the worde, whiche by the Angell was ſent vnto thee from GOD &c. This forſooth is the penance they ſpeake of, and their abſolutions, when they had committed all their knaueries and wickedneſſes, to robbe Princes and to couſin them of temporalties and poſſeſſions. Then we muſt haue ſuche pryrye deuſed ſhiftes to occupie ſuperſtitious people withall, and one thinge euermore marke, that there was neuer anie ſuche price ſet vppon anye ſeruiſe done to Chriſt, as vpon that whiche was done to the Virgin or to ſome other Saynt. The Virgin had the moſt, they were ſo ſorted vppon the mother, that in a manner they forgotte both Father and Sonne. I am wearie in ſtirring this filthie Quakemyre of their curſed abomination, but that I ſee it verie neceſſarie, ſeeing theſe fine witted Ieſuites that will reſtore all, and diſpute the matter agaynſt all that can bee brought, defendinge euerie abſurditie, doe ſo greatly prouoke mee.

Fol. 56.

It is called the contemplation of our bleſſed Lady weeping vnder the croiſe.

Stabat mater dolorosa,

Fol. 55. in horis ſanctæ Virginis.

There is another prayer, that whoſoeuer ſayeth deuoutely, hee hath by the graunt of *Bonifacius* ſeuene yeeres of pardon, and fortie Lentes; and by the graunt of Pope *Iohn* the twentye two, three hundred dayes of pardon. But what ſpende I breath about beggerlye thinges? There is one prayer not verie longe, whiche yet if a man ſaye deuotlie in the woorſhippe of *Saint Anna*, and our Ladie, and her Sonne

Ieſus

Iesus, hee hath graunted by *Alexander* the sixth, tenne thousande yeeres of pardon for deadlie sinnes, and twentye yeeres for veniall sinnes *totiens quotiens*. And because it is so shorte, and yet the gayne so greate, not to deprive thee of suche a commoditie, to bringe thee out of Purgatorie: (For Iam sure the Pope is a manne of his woorde) and thou needest not to feare but it is true, seeing it is printed and sette downe: I will shewe it thee, *Aue Marie*, full of grace, our Lorde is with thee, Blessed arte thou amongst women, and blessed is Saynte Anne thy Mother, of whome thou Virgin Marie camest forth without blotte and sinne, and of thee was borne Iesus Christe the Sonne of the liuing GOD Amen. *Pater noster Aue, Aue Maria*. Is not heere an easie pennaunce to leade a wicked life, in deadlie sinne tenne thousande yeeres? And then marke howe manye times this may bee sayde in a daye, and then what a summe this woulde mount too. Indeepe euen on the other side of the lease, there is another prayer as long though not so profitable, but that is but to bee sayde before the Image of Saynt Anne, of Marie, and of Iesus, for whiche *Raymundus* the Cardinall and Legate beeing somewhat more charie, wold not lash out of the Spiritual Treasure of the Church, so much as the Pope his Maister did, but onelie graunted an hundred dayes of pardon, *totiens quotiens*.

But is not this trimme stuffe, that you translate *Te Deum laudamus*, into *Te matrem laudamus*? where you call her the wife of the eternall Father, whom all the earth doeth woorthippe: Whom all the glorious companie all Confessours, doe call the Temple of the whole trinitie: whome the whole Courte of Heauen doeth honour, as the *Queene of Heauen*. Thou arte the Ladye of Angelles, the gate of Paradise, the Lader of the beauenliekingdome, and the bedfellow *Thalamus* or marrying chamber of the king of glorie. Thou art the refuge of a sinner, the mother of the Saviour. Saue vs thy people thou Lady of thy seruantes, that wee may be partakers of thine inheritance, vouchsafe O sweete Marie, nowe and alwayes to keepe vs without sinne. O Godlie Marie haue mercie vpon vs, haue mercy vpon vs: let thy great mercie be alwayes with vs, because (O Marie) we trust in thee. In thee (O sweete Marie) wee hope, that thou shouldest defende vs for euer. What shoulde I blotte paper with the blasphemies contayned in the Rosaries? & what shoulde I rehearse the praier that *Lawrence B.* of *Asses* made & graunted 40. daies of pardon to them that saide it in the worship

In Breuiario Romano. fol. 252.
Fol. 45.

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Fol. 47.

of our Lady, and that which S. Edmond Archb. of Canterburie made and sayde, of the which manie miracles be shewed? What should I speake of that prayer, made concerning *Thomas Becket* that traitour, of *S. Erkenwald*, of *S. Wilgefort* the virgin that had a beard, sodainly growen vpon her face, to keepe her from marrying the king of Cicilia: of *S. Katherin*, *S. Syth*, *S. Dunston*, *S. Elphege*, *S. Brigit*, with her 15. Oos, to be saide before the holie rood in *S. Powles* at Rome, and being said thorow out the yeere there, deliuereth 15. soules out of Purgatorie of the next of kinne, and conuerteth 15. sinners to good life, and maketh that the 15. righteous men of his kinne, shal continue in good life: and he that saith

Fol. 59.

32000. seuen hundred and 55. yeeres of pardon.

Fol. 63.

Cruz Christi sit mecum: Cruz est quam semper adoro, &c.

The Crosse of Christe be with me: The Crosse which alwayes I worshiipe.

Fol. 66.

S. Gregories prayer before the Image of pitie, with 5. *Pater nosters*, 5. *Auies* and a *Credo*: piteously beholding those armes of Christes bitter passion, there are graunted 32. thousand, 700. and 55. yeeres of pardon? And *Sixtus* the 4. hath made the fourth and fifth prayer, and hath doubled his foresaid pardon: I had almost forgotten that goodlie Epistle of our Sauour, which *Leo* sent to *Carolus magnus*, which whosoever doeth beare about him, and saith it once a day, shal obtaine 40. yeeres of pardon, and fourescore lenthidge, and hee shal not perishe with sodayne death; and that prayer also which muste bee saide before the eleuation and the three *Agnus deis*, for which *Bonifacius* the 6. holie Pope, granted ten thousande yeeres of pardon, So there was pardons graunted by *John* 22. and *Innocentius*, for prayers sayde at the Eleuation. *All haile true bodie, borne of Marie the Virgin &c.* *All haile light of the worlde: The worde of the Father: the true Sacrifice, liuing flesh: the whole Godhead: very man.* *All haile the beginning of our creation, the price of our redemption &c.* This Idolatrie they committed to their *Maozim* their breaden God of Abhomination. But singuler aboue all others is that, which beeing sayde immediatlie after the eleuation of the hoste, bringeth cleane remission of all their sinnes that laye it perpetualie enduring: Graunted forsooth, by *Sixtus* the 4. and by *John* the third, Popes of Rome, which being sayde before the image of our Lord crucified, doth bring as many dayes of pardon, as there were woundes in the body of our Lord in the time of his bitter passion, the whiche were five thousande 400. 65. as iust as can bee, but yet they misse of their reckoning. For in another place they make them lesse. Sainte Augustines prayer also is a goodlye prayer, which, whosoever doeth but say, heare, or beare about him, he shal not perishe by fire nor water, in battell, or in iudgement (For though he deserue to be hanged, yet he shall scape)

he

hee shall not dye any sodaine death, & no venom shal poyson him in that day : and when hee dyeth his soule shall not enter into hell : Saint *Greg.* fol. 72. *gories* five petitions also are of goodly vertue, and so are the three prayers written in the chappell of the holy crosse at Rome, whiche for the saying of them, haue allotted tenne hundred thousande yeeres of pardon for deadly sinnes: and this that liberall Gentleman Pope *John* the 22. of his large liberalitie graunted, but you must remember to say also a *Pater noster*, an *Aue*, and a *Creede*. If you liue any longer, you may take it for aduantage. And I pray you forget not to praye to the sweete visage or vernackle of our Lorde, for you shall obtaine euen by that, tenne thousande dayes of pardon. And if you cannot say this prayer, you may put in steede thereof, five *Pater nosters*, five *Aues*, and five *Credoes in Deum*. As *Campion* saide, aboue all remember to ioyne in *Credo* with mee, when hee was in his prayers at his death. And if you do but deuoutly behold the armes of an image of Christ, you shall haue sixe thousande yeeres of pardon, three thousand for deadly sinnes, and three thousand for veniall sinnes, and I warrant you for the rest. And because you shall not doubt of this, as if it had but a scale of Butter, I tell you, as sure as Saint *Peter* was first Pope of Rome, so hee graunted it, and thirtie other Popes that were successours after him, and therefore doubt not of it; and *John* the 22. hath confirmed it. After all these many other odde things there are to be had, which would not be lost, For *al help*, which is the prayer that is to be said in the worship of our Lords wound in his side, bringeth foure thousand dayes of pardon; and *S. Barnards* prayer in the worship of the holy name Iesus, which is written in a table at *S. Peters* Church in Rome, deliuereth fro the state of eternall damnation, & changeth eternall paine into the temporal paine of purgatory, & the paine of purgatory into free remission. And there be prayers for women with child, euen the first Psalm, as well applied as the twentie two for her deliuerie, against thundering and lightning, against the pestilence: to our Ladie, for newe married folk, for all diseases and sortes of people: and one containing certaine verses of the Psalter, whiche Saint *Bernard* learned of the Diuell. For when on a certaine time hee was in his prayers, the Diuel tolde him that hee knewe certaine verses in the Psalter, which, whosoever said them daylie shoulde not perishe, but hee should haue knowledge of the day wherein hee shoulde die. But the feend would not shew them to Saint *Bernard*: then Saint *Bernard* saide, hee woulde say euery day the whole Psalter,

Ten hundted thousand yeres of pardon.

Fol. 73.

Campion would haue a *Credo*, for a prayer at the time of his death.

Fol. 75.

Fol. 79.

Saint *Bernard*es prayer which he learned of the Diuel.

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*Fol. 144. It be-
ginnech, Ave-
re omnes animas
fideles. &c. All
haile all soules
of the faithfull,
whose bodies
rest here, or els
where in the
dust. &c.*

which when the Diuell perceiued, hee tolde Saint *Bernarde* which they weres you shall finde the verses in *Fol. 125.* You may see, howe *Bernarde* learned to pray of the Diuell (as they say) *Luther* learned to knowe that the Masse was euill by the Diuell. Surely it is like that the one shoulde bee as true as the other: I will but tell you one more and so get out (yf I can) of this foule quakemyre: and that is to be saide as you goe thorowe the Church yarde, for saying of which, Pope Iohn the twelfth, graunted as many yeeres of pardon, as there were bodies buried, from the time that it was first a Church yard. Do you not thinke that this passeth sacrificing to the Virgin Mary? And doe we not greate wrong vnto them, When wee charge them with heresies? Who care not what they holde, nor what they set downe, but agree as I haue saide with all, and those the most grosse heretikes that cuer liued, not in anie good thinges that they helde (for these are none of theirs) but even in their greatest corruptions and villanies against God, and his worde, as may appeare by their doctrine and liues, deliuered in all times and ages. And this is verified of them concerning prayer for the dead, as master Fulke hath iustly charged them, ioyning with the Montanistes, among whose heresies that is writtent: though *Augustine*, *Ambrose*, *Chrysostome* did also in some sort hold it: For they held it not, as these do, besides the foundation of faith, though it bee an error in faith: nor in suche grosse manner, though the corruption of that time had preuailed with them to make them erre. Wee doe not therefore abuse the people, but doe holde, that whatsoever is condemned for heresie in the worde of God, and so was accounted and conuincd (as stood in and mainteined) in the primatiue Church, that we account & condemne styll for heresie.

Euery thing is
not an error,
which hath bin
reckoned for
an error.

But where hee saith, that wee holde heresies, and culleth out those which are in deede no heresies, but manifest truethes, according to the worde of God, as that of *Aerius* against prayer for the dead, and that of *Vigilantius* for praying vnto Saintes: it needeth no other answer, then that which is set downe alreadie by writers from amongst vs of all sortes. And it is a good answer, that euery thing is not an error, which good men haue reckoned for errors, for so, without all cause, the truth should be condemned, and that which is false shoulde be vpholden and maintained.

The conditions therefore you speake of are not maintained, seeing
of

of the greatest heresies, you cannot for all your malice accuse vs of any one, And as for these errors which you would haue made so great heresies, they are none, but are according to the truth of God, & as those fathers held them were not so blasphemous, as they are in you, that hold lide or nothing of the foundation of faith.

As for the maner of heretikes wherewith you fit vs, and still with your former two conditions, whether our or your manners best fitte them and agree with them, shall in a fitter place appeare.

As for *Augustines* note of that propertie of the *Donatists*, that hated (as you say) the sea of Rome, and called it *Cathedram pestilentia*, the chayre of Pestilence; if wee shoulde graunte that Rome nowe were the same Rome that it was then; how can it fit vs that neuer called a ny member of the Church, the chayre of Pestilence? The *Donatists* in deede would shut vp the Catholike Church into a corner of the worlde, and thought other Churches, and Rome amongst the rest, to bee no Church, against whome Saint *Augustine* disputeth in the fiftie Chapter. But of that you mention, and specially of Rome which you name, there is no worde, nor sillable in the fiftie and one Chapter.

VVhere-
foeuer they
reade the name
of Catholike
Church, for-
sooth, it muste
needs be ment
of Rome. But
there is no such
word in *hb. 2.*
cont. i. se. Pestilia.

But this is alwayes your propertie, like obstinate heretikes as you are, to abuse your Readers, with quoting places out of the Doctors for a shewe onely of that, which is not there, as though all went of your side, when neither worde nor matter tending that way, can bee founde in the places by you alleadged. But euen as heretikes are wont, you ly by tradition, and make no conscience, to be daube your margent with shewe of Authorities, when you haue not so much as a syllable to maintaine your errors. Bring mee therefore that place directly out of *Augustine*.

When you answer againe, that heretikes call the Church of Rome, *Cathedram Pestilentia*, when in deede it was a member of the true Church: if they did so, they beare a iust condemnation. But as it is now, it is in deede the seate of *Antichriste*, despising and persecuting the Catholike Church of Christe, and forsaking the scriptures, by which it refuseth to be prooued, mainteining false doctrine, & liuing therewith all abhominably. And therefore must needs bee the chaire of Pestilence. It must needs heerein agree with the *Donatists*, that dreamed of a decay of the Church, of an Apostacie and falling awaye, so, as though all, were headged in at Rome, and you onely as the two Tribes (as *Augustine* speaketh) had remayned

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in the temple, that is in the Church: No, we aske you with Augustine. Seeing wee doe not beleene you, howe will yee conuince vs? Will you not conuince vs by the holy scriptures, where, with so great manifestation they are reade, to the ende that whosoener hee bee, that once beleeueth those letters, hee cannot but confesse these thinges to bee most true.

He meaneth
such as were al-
leadged by Do-
natus, to proue
that the vniuer-
sal church was
fals & that his
particular
church was the
church. *August.*
lib. de vnitate
Ecclesia cap. 12.
That place out
of the 3. booke
against the let-
ters of *Petilian*,
cap. 4. is set
down also for
a shewe, seeing
we leane not
to me, but look
to the vnitie of
the spirite in
the truth.
The like is that
out of the se-
cond book *cant.*
Epist. Parmeni.

Againe, if I must therefore bee compelled to beleue these examples to bee true, because they are there written, when I cannot say, they are false which are written: *Why doe not they also themselves, beleue the same Scriptures, concerning the Church spread throughout the world?* Loe wee beleue all those things, let them also beleue that which the Lorde saith: *that repentance and remission of sinnes is preached in his name throughout all nations, beginning at Herusalem.* But what maketh all this for Rome, or against vs, vnlesse wee shoulde giue that they beg, which is too too absurd, that a particular Church, is the Catholike church, that Rome is the vniuersall church: which though we should giue them, yet they are neuer the neare, seeing God neuer forsaketh his, and they are his whome hee hath foreknownen, whom hee hath chosen, whom he doth neuer reiect, but keepeth them amidst all tryals and tentations, bringing them to rest in the end? Another propertie, which must needs bee ours, is *for hating and cōdemning the life of Monkes; and also for drawing Nunnes out of their cloisters, and ioyning our selues with the same in pretended wedlocke.* First, for that place out of the second booke, against the Epistle of *Parmenian*, there is not one worde tending that way, and as for that Epistle to *Eusebius*: In deede *Augustine* there complaineth of the breach of their discipline, & that two were allured by the *Circumcelians*, not because they woulde marry, but because they woulde shake of the yoke of the Lordes discipline, they went gadding vp and downe like vagabonds, and gaue themselves to drunkenesse, and so hee complaineth of a Subdeacon, but what maketh this against vs? We drawe them not like *Circumcelians* from the religion and discipline of Christe, but beeing *Christians*, and hauing not the gift of continencie, wee giue them counsaile to marrie. The Monkes and Nunnes, which *Augustine* spake of, are as like theirs, as they are vnlike to Christians, whose names they boast: wee drawe them not out in any disordered sort, to bring them to ryot, and to allure them from God, to make them harlots, as themselves commonly did, but wee shewe them of that libertie God hath left, reseruing them to honestie, & not to villanie, as it is too euident they did, when scarce amongst a
number,

number, fewe escaped from their filthie abuse, by which they were deflowered, many bastards begotten and murdered, many buggeries continually committed, against the worde of God.

As for the *Arrians*, Saint *Augustine* had good cause disputing against them, that abused the scripture, in that same sacred misterie of the Trinitie, to stande vpon that liuely tradition of the Apostles, which is no suche thing, as you intende by tradition, contrary to the written word of God, but the same was receiued from hande to hand, & agreed with the doctrine of Christe and his Apostles, written and set downe to all posteritie. In this respect that misterie of beleeuing in the father, the sonne, and the holy Ghoste, was so called in the councell of *Constantinople*, by *Tertullian* and *Basill*: and of such like speaketh the Apostle, when hee saith: Holde fast those traditions which you haue receiued, eyther by our worde or by our Epistle. In this respect *Augustine* disputing against *Maximinus* an heretike, appealeth to the tradition of the Apostles. But what serueth this to maintaine your false named traditions vnder the name of the Apostles, that are but byrdes hatched yesterday, yet calow and scarce couered with feathers, as vnlike those whom you would make their dammes, as your selues are, who in all thinges are degenerated from them? Of like consequence for prooffe of your Masse, Altars, Chalice, Chrisme, and Priestes vestiments, is that you set downe, as you say, noted by *Optatus* before *Augustine*. Surely the place by you alleadged, serueth as little to your helpe as the other. Wee denie not but that in the waste made by those barbarous Vandalles: There was great spoyle in the iust iudgemente of God brought vpon the church, all kinde of learning ceasing almost, and the monuments thereof being vtterly decayed, which one of your great pillers, master *Harding* saith, was because of their schisme from the church of Rome, which was neither so nor so; in which yet Rome it selfe was taken, possessed, and sackt by sundrie men, about 6. times in a small space. But would you hereby insinuate your Idolatrous Masse, which then had not halfe the Idolatrous patches, that since haue been added? would you insinuate your chalices, which then were no otherwise knownen, and taken, then as cuppes fit for that seruice? would you insinuate your altars of stone, that tooke their first beginning, from Pope *Sixtus* as both *Volateran* & *Vernerius* testifie? For as in Christs time, there were not many temples builded, so there were not many alters erected, and therefore in *Origens* time, it was objected by *Celsus* that they

Conc. Constantinopol. 6. Act. 4. Tertul. de prescrip. aduersus haeres. Basil de spiritu sancto. 2. Thes. 2. 2.

Viclor Viuentia
This was done
in the space of
140. yeeres.
Hard. answers diuis. 28.

Volateran.
Vernerius.
Origen cont. Cels. sum. lib. 4.

A defence of M. Charkes

*Arnobius in
genus lib. 3.*

had neither images nor altars, nor temples; and so *Arnobius* sayth, that the Heathen call this likewise in their teeth; whereby it appeareth, that in their times the church was not acquainted with your prophanations. In deede the name of Masse, of latter times hath been vsed, but it sheweth not that it was vsed then, or that it was yours wherof they spake (I mean your private Masse); no, it was the communion, and according to that they had tables of wood, and no altars. They might sometime call the communion tables, by the name of altars, as also some other things by those names that you yet retaine: but this was by *Metaphor*, and as a man would say improperly, rather, for the receiued maner of speech, of the auncient worship instituted vnder the lawe, before the comming of Christe whilest sacrifices endured, then now to prooue such a blasphemous sacrifice or altar as yours is. For *Siluester* the first (as some

Platin. Durand.

li. 4. h. 5. Gerson

cont. Florentii li.

4. ad Bonifacium

Epist. 50.

Reade August.

de verbis domini

secund. Iob. ser.

24. Concil. Con-

stant. 5. Act. 1.

Euseb. lib. 10. ca.

4. ex orat.

Panegyric in En-

canis.

of you write though falsly) was he, that commanded that none shoulde consecrate at a wooden altar: and *Bonifacius* was he that first deuied the priest from the people: And *S. Augustine* complaineth that the *Donatistes* on a time in great rage, brake the boords of the altar, and wounded the priestes. And that they were made of wood, and stood in the middest of the Church, &c. It may appeare by this, that hee saith, it was the subdeacons office to remoue the table, which he could not haue done, if either it had beene of stone, or fast fixed against any wall Eastward as your superstitious maner is. And is this your burning charitie to compare vs with those barbarous heretikes the *Donatists*, or those *Vandals*, being in deede *Arrians*, as all the rest were, that made suche hauocke, not onely of the Church of Rome, but of the Churches in *Affricke*, of *Antioche*, of *Hippo*, where *Augustine* was, and sundrie others? These were made against the truth, and we stand for it. It is not we that trouble *Israell*, but *Achab*, and his fathers house, Is it all one to rage againste the people of God & to execute Gods sentence vpon *Baals* priests? For with as good right *Baals* priestes, might haue blamed *Helias*, and *Helizens*, *Iehu*, and such godly princes, for destroying their altars, overthrowing their temples, shedding their blood, as you blame and charge vs. The difference is plaine, they were *Donatistes* and *Arrians*, & wee Christians: they like sauage and brutish Boares, brake in vpon the Lords inheritance, we labour to keepe out such Boares, Wolues, and beastes, as you are, and haue proued your selues to bee. The same may bee saide of that objected by *Basil* against *Iulian* the *Apostata* & his fellowes. You are the *Iulians*, and wee those whome you persecute in Christe, & in his members. But for qualities we shall say more hereafter.

The Papistes
compare vs with
Donatists, Ar-
rians, & other
heretikes vn-
justly.

For your contentednesse to admit now, what soeuer triall wee will for the finding out of your spirites, surely wee cannot but congratulate your kindenesse. But is this the opinion of all your fellowes, or of your selfe alone? If of all, then let vs see their handes, authentikelie vpon recordedeliuered vnto vs. Once wee are sure of this that it is against their generall doctrine, as hath bene saide before : If it bee of your selfe, (that I may vse your owne phrase) you are somewhat too cockishe against the common opinion of your Church, to offer so franckly, and yet as you saide to M. *Hanner*, I thinke when it shall come to triall, you shall be none of the disputers.

As for that you write, that you are not daunted, For that *Campion* and *Sherwin* (that were foreward that way) are taken away by death, surely we thinke so. If the tryall of your cause, had depended vpon them, then your religion had falne with their treason. And thanks be to God howe harde soeuer your heartes bee : yet you haue and had cause to feare, seeing vnder pretence of Disputation, they were prooued to practise treason, and to establish an Antichristian iurisdiction, against the crowne, dignitie, and peace of our Soueraigne *Queene* and *Princesse*, I giue you warning therefore before, Looke ere you leape : for without doubt your religion and treason are so clasped and twined together, that they will hardly bee sundered. Woulde you dispute with vs, who are to bee shunned? Come you to learne or to teach? Dispute you, as men to bee tryed, or rather as these that are seiled and woulde subuert both Church and common wealth? You may prate what you list, and write as long as you will : but wise men see well enough where at you shoote, as hath been saide before. And whereas you attribute their obstinacie, which you call constancie, to the mercie and grace of God, you abuse both the name and grace of God, contrarie to the commaundement of God: *Thou shalt not take the name of the Lorde thy God in vaine. Exod. 20.* Besides, you charge God with their treason and superstition, the cause neither being his, nor depending vpon any worde of his. And therefore it was not for him but against him, and in his iuste indgemente hee found them out, as I doubt not but in time it shall likewise fall out with all those that are so redie (of whom you speake) that carry so treasonable and traiterous mindes : whereto if according to your confession, they be still so bent, and shall pursue that which others left; I beseech the Lorde to appoint the time quickly, that you may receiue a iust recompence, and peace may bee vpon all Gods Israel amongst vs.

A defence of M. Charkes

The rest you say, in master *Charkes* Preface is not worth answer, neither surely is that which is answered already, which yet you have accounted moste worthie of answer. For your bare affirmation, and wordes is no more proufe and reason then a moultill, is a millstone: no more is your disabling of our cause in comparison of yours. Not ours but Christes, as yours is not yours, but Antichristes. And wee easily yeelde you, that in respect of the worlde, surely, our cause is somewhat more beggerly then yours. For Satan by Antichriste the Pope, doth enable, furnish, and decke it with all possible pompe, efficacie, deceite, lying signes and wonders that can bee. Rome is a role coloured whoore, and your Rochettes and Crochets, your Hattes and crownes are not decked with studdes of Iron, but all to beedawbed with iewels and precious stones. Her cup in her hand is of fine golde. Shee is a whore not for every man, but kinges and princes commit fornication with her. And for vniuersalitie it is cleare that all the inhabitants of the earth, shal worship the beast, whose names are not written in the booke of life, they are not written in the booke of the lambe that is slaine, Hee shall rule, and giue them a marke in their handes, and no man shall by nor sell, without the marke of the beast. In deede in this respect, Christe is a beggar, true religion is beggerie, and your cause is honourable, and you are the Lordes of the worlde. But heere I must warne you that whilest you talke of your wealth and your honour, yet you forgate not to begge very beggerly, the matter in question. If you had wonne the cause then you might charge vs with pride, and take the name of humilitie. But if you bee so good a Phisition to knowe the disease of an heretike, I wonder you could not finde your owne sicknesse to the death: heretikes in deede, and therefore pride such a disease in you, as meane Phisitions may see and handle, knowne to all that knowe but little, seene to them, that are halfe blind, and apparant to the whole worlde without measure. But Christ howe base and beggerly soeuer you make him, yet is hee the high riches and very treasure of God. And as *Augustine* with the testimonie and consent of those sounde witnesses, standing in mainteinance of the truth, had an honourable cause, and the other, though *Iulianistes*, *Arrians*, *Donatists*, and all the rabble of earth and hell, set against him in the strength of flesh & blood, had a weake and beggerly cause, euen so haue you, that haue neither sentence of Scripture, nor sounde Doctor, for the space of the first 600. yeeres to take your parte.

Your

The glory of Rome.
Christe & his truth beggarly in comparison of the pope & his false religion.

Apoc 13.

your piety is so poore, of these almost 1200 yeeres, that we can neither see nor feele it, and therefore it is a vaine popish bragge. As for Luther, who you raue so much against, it is a lie that our religion began with him. For our religion is the wisdom of God before al beginning. Al the Saints of God that euer were in al the times & ages of the worlde haue euer both opened their mouths, & spoken against Antichrist, & you his members. All the Patriarches, Prophets, Christ himselfe and his Apostles: Yea when Antichrist grew, and occupied that holie place, boasting himselfe as God in the greatest times of darknes, yet God euermore stirred vp (long before Luther was borne) sundry excellent spirites to controll his abhominations, and to stand for his blessed truth: which as it hath gained against him, & made the towers of his pride to bowe towards destruction, so beeing the breath of Christe, it shall not cease til it haue vtterly ouerthrowne him. But it is to be marked how your popish heate carried you here into a disdaynesful reproch against one of your own names; when you cal him a Rūnegate Frier. If his order were holy, then you doe amisse because of his heresie, to disdayne his profession. But a man may see what reuerence, and conscience you beare to your owne titles, And yet methinks this should not so much gauld you in respect of vs, & cause you so to raue against vs, seeing he is one of your owne, and hauing so farre proceeded amongst you, brought out (such is the streight of truth) so harde batterie against you. But blessed be God that euen out of your own bowels, hath bred so sundry & notable instruments, to bewray your falshood, & to vindicate the truth. As for his impugning of vs, take you no care for that. It wilbe best for you to keepe your own heads: as hath bin said. We easily pardon that which may be pardoned, euery man seeth not al things, and some differences, may wel stand with the vnity of faith. You papistes, bee not al of a coate, nor all of a religion, your deuision is indeede in the bowels, in matters of substance and weight; and therefore I trust it is a true Prognostication of your vtter destruction, when God shal appeare in glory. You are deuided into infinite orders, & professions, at warre & contrary one to another, Nay your opinions are so contradictorie, as by no meanes, they canne bee reconciled, and so are your popes, & your Popes Canons. At the death of your popes, you are wont to publish, that they are departed out of this life, to euerlasting happines and rest; and yet you commaunde hereses to bee set vp, and prayers to bee saide for them: that they may be receiued to happines and rest. Yee glorie of your consent and agreement in expounding the scriptures, and yet your doctours teach that the scrip-

In their Bulles
after the death
of any Pope.
Epist. Cusan.
2.7.

A defence of M. Charkes

*Distin^{ti} 8.
Popish contra-
dictions.*

*A prayer in
their masse.*

*They haue
turned the
whole Psalter
to the Virgin
Marie.*

tures are fitted and diuerslye vnderstoode for the time, so as they maye bee expounded at one time, according to the curraunte vniuersall ryte of the Church, but that ryte beeing chaunged, that also is to be changed. They forbidde a man to heare the Masse of an adulterer, and yet the whole life of manie of their Priestes is nothing else: These Iesuities and Friars commend voluntarie pouertie, as an acceptable seruice to GOD, and yet they perswade menne continually, that the more money they giue and bestowe, the greater shall their pardon bee; and what doe they refuse? They had suche store long agoe of the woodde of the verie crosse that Christe died on in sundrie places, that as *Erasmus* wryteth woulde loade a shippe, and yet it is playne by the Scriptures, that *Symon Cyrenens* did carrie it. They celebrate and stande greatly vppon the praise of their Relikes, whiche they aduouche to bee the same, that they woulde make the people beleue they are: and yet it is playne, the nayles of the crosse are increased without number. The bodies and bones of sundrye Sayntes are in infinite places. *Susannaes* bodye is at Tolous, at Rome, and in other places: they saye wee must doubt of our saluation, whiche is not onelie against the Article, *I beleene the forginnesse of sinnes*, but they also stand vpon absolution, vpon the vse of the Sacramentes to conferre grace, vppon their Bishoppes Bulles and pardons, whiche were needelesse if they spake truelie. In the canon of the Masse they vse this prayer for the dead: *O Lorde remember those whiche haue gone before vs, with the signe of Faith, and sleepe in the sleepe of peace: We beseeche thee, graunt vnto them, and vnto all that rest in Christ, a place of refreshing, a place of light and peace.* Nowe if they slepte in faith, and rested in Christe, what needed (I pray you) this prayer? Is not this a pretie mockerye. So they recite in their Masse the woordes of the institution out of the eleuenth of the firste Epistle to the Corinthians: *Take yee, eate yee, drinke yee*, and yet they giue them nothing that stande by, but once in a yeere, vnlesse it bee an emptye blesinge of an emptye cuppe; for lyke Sacriledgers they robbe them of the cuppe. Marriage they make a Sacramente, contrarie to the woorde of GOD, and yet their smeared priestes must nose of it. When they pray vppon their holie dayes, and call vppon other Sayntes whereof GOD neuer gaue them commaundement, they saye the Lordes prayer in a sette number, and euer adde their salutation whiche agreeth as well to Saintes, as *Dixit Dominus Domina mea, sede a dextris meis*: The Lorde sayde to my Ladie: Sitte at my

my right hande. For what can bee more foolishhe , that betrayeth their blockishe doltishnes , then to make the salutation of the Virgin , to an Apostle , and to call the Virgine Marie their father? They teache that a manne maye satisfie the lawe in respecte of the commaundement, but not in respecte of the intent of the commaunder: and yet who knoweth not that the substance of the lawe is nothing els but the expresse intente and meaning of GOD the Lawe giuer? Of like concord is that also , that they say the Pope is seruante of seruantes, and yet will haue him also Lorde of Lordes, and to beare both the swordes. They glorie that they are Christes Vicars , and yet meane nothinge lesse , then to execute his will expressed in his written woorde . They teache wee muste looke for forgiuenesse of sinnes from GOD , and yet they contende that wee muste satisfie for our sinnes, by our good woorkes. They denie that grace is imputed to beleeuers, by the righteousness of Christ , fulfilling the lawe , and yet they glorie of the righteousness and merites of Sayntes whiche is to bee imputed to others , and which is greater: they esteeme the woorkes of supererogation so highlie , as taking money, by giuing their Bulles and patentes to others, they both sell them and impute them : they saie that Christe suffered for our sinnes , but not for the punishment of sinne , and yet the strength of the punishment is in the faulte , and Christe suffered those paynes of death both in bodie and soule, to take away those euerlasting paynes and tormentes. They teache that a man may bee saved through grace and good woorkes, when as the rigour of the lawe and grace, are mooste diuers as Paule witnesseth : Their fasting is not broken; though they gorge them selues full of the colliest fishes , iunkettes, and sweete meates that canne bee gotten : they sweare by the Gospell, they singe continually like Parrattes without vnderstanding out of the Psalmes , they senſe the booke of Gospelles , and vncouer their heade before it , and yet they giue the Scriptures the vilest reproches that can be, calling it a dead letter, a beggerly element, a matter of strife, insufficient, the way to heresie. &c.

Reade Bonauentures Psalter turned wholly to the Virgin.

Popishe contrarieties.

Rom. 4.

Alensir.

Innocentius.

The places are quoted before.

By their monastical life, they pretende a forsaking of the worlde , an holie solitarinesse, and cutting themselves off from the pleasures & commodities of this life , and yet in all countreyes they haue the chiefeſt places , dwell in the moſte notable Cities, in the pleasauntest and richeſt ſoyles for fruites and all commodities , hauing their tenantes to doe

A defence of M. Charks

Our Iesuits & Monks howe vnlike the olde Monks that were Lay men & great Students in diuinitie: Labouring with their handes, from whose superstition yet hauing no commandemet from God, hath proceeded all those eerrours & abuses that wee finde in Monkes and Friers at this day.

Præmonstratensis Martin, Polon. platinus.

Sigebertus. Benno Cardinallis in vita Hildebrandi.

No stay in Popery.

No vnitie in Poperie.

Distinc. 93. cap. legimus.

Distinc. 99. cap. 1.

Distinc. 4. cap. multi.

Distinc. 34.

doe them al kind of homage and seruice, and superfluously to bring vnto the al delicious things, so that they are rich without labour, poore without want, and lowe without contempt. Are not these (thinke you) like the Monks of old time that betooke themselues to such solitary places to auoyd the sword of persecutors, that laboured with their hands, to supply their necessities, and yet liued in holy exercises, that they might by conference, & mutual helpe, one towards another, be made more fit for the seruice of the gospel? Euen as like as an apple is like an oyster. This is the pith they haue had so many hundred yeeres, & this is the agreement in greater matters of their doctrine, which they make a very Chymæ, full of most monstrous & variable opinions. What should I speake of their popes dashing and flashing one against another? Parsons the Centurer or some other Favorite that lieth in a corner for him, & now after Campio chief challenger & defender, wil say *these are not in the bowelles*. Surely if the head be against the head, & principal member against principal member, & euery part one against another, here is smal vnitie; & this is the vnitie of poperie, that is not at one with it selfe, nor neuer was, since it brake from Christ and from that vnitie of the spirit. Who can be ignorant that is but meanely read in stories, how one pope hath thundred & lightened against another, one disanulling that, which his predecessor had established, and when they could not be auenged one of another, whilest they were aliue, did it when they were dead, cursing them to hell, and cutting off the noses of their faces, the fingers of their hands, & casting their dead carcases vpon the face of the earth, either to be deuoured of birdes, or into the water, to be eaten of fishes. I will but name the men they are so notorious, *Formosus*, *Stephanus* the 3. and *Sergius* the 3. These are known almost to al writers: and as these heads are out of order and vnitie, so are their Canons and their decrees, sometime as hereticall (as they cal it) as any of our propositions; and sometimes as ouerthwart, & direct against the Gospel. For that which they graunt in one Canon, they forbid in another: that which they build vp to day, they throwe downe to morrow. As for example, in some Canons, their popish Bishoplike authoritie is mitigated, and all the rest are made equall vnto them. But in others it is so extolled, that all men, what state or calling soeuer they bee of, what giftes soeuer God hath blessed them withall, yet they must be subiect vnto the, and contrary to that order which God hath appoynted, they muste ryde men, and vse them at their pleasures. Sometime they say, it is lawful for a Christian that is vnmarried to haue a Concubine, and in others, they condemne

against Gods truth. But your owne bookes, as full as they are of sleaves or rather lines, so full they are of outrageous and malicious lyes, slanders, reproches, reuilinges, and raylings : And let all the Papistes bring forth their whole packe of pelting and lewd writings, & inuectiues, & let them lay them to this learned, godly, and milde reply of M. *Charkes*: (who as appeareth, of purpose laboured but too much considering with whom he had to deale to cut off that sharpnesse, which had ben meet he had more vsed against such enemies of God as you are) & the they shall see the difference. and therefore this lie in the entrace, concerning his entrace, sheweth þ before you begin, you are a mā vtterly spēt of al truth & modestie, & such is that you say he begā so hotly with *Cāpion*. But that his quiet behaviour cooled him with shame, (alacke there while) They that knewe *Campion* as well as euer *Parsons* did, knewe his milde spirite well enough. And it is euident, that both in the first, second, and third dayes disputation, & generally in all, howe soeuer there were som difference, he behaved him selfe more like a man of defiance, that had beene at libertie in grace & fauor both of God & Prince, then like a prisoner in the tower of London, that in the testimonie of his owne conscience, had to answer, at another barre, and felt the gilte of his own treasons: which if any thing might haue cooled him, no doubt that might haue done it. And whatsoever you speak of humilitie, it was not humilitie, nor the assistance and confidence of a good cause, sealed with that comfortable spirite of gladnesse aboue the rest, that made him either gentle or soft, but his owne naughty cause and conscience, that made him to counterfaite sometimes as I haue already alleadged.

The chief matter of popish bookes.

Campions spirite and behaviour

As for that note of the conference with those of *Wibitch*, which by your magisteriall authoritie you call a vaine pamphlet, charging that reuerende man, who hath taken such notable paines in the Church of god, against your heresies. It was not set forth for any such cause as your malice pretendeth nor by him : it was written to a priuate friende, as a report of it, & procured to be published before master Fulke knew of it, & was also sufficient to wicnes, how distrustfull they were of their cause, or at least that they are not at concorde with you in the opinion concerning disputing with vs, whom they deeme, (as you doe) heretikes, I haue saide of this before, and therefore nowe speake the lesse of it againe. But in your wise Censure those reuerend and learned fathers, as you call them : did very wisely in contemning his pride, comming thither upon vanitie, without warrant : and yet it is euident by good testimony that

Howe and by what means the conference at Wibitch was published.

An answer to that fowle and

Conferēce be-
twixt D. Fulke
and the papists
at *VVindsor*.

that hee went by commission from the Bishop of *Eley*: and had better warrand for that his so dealing then you, who for ought that wee know haue no warrand thus to proue vs. And if you say that *Campion* had a commaundement from his *superiours*: we answer, that the acknowledging of those forraigne superiours and powers, contrary to the prerogative of our prince, and lawes of our countrie brought him to the gallows, and so it will you, if you come not with better priuiledge. But you say *the falshood of that scruple hath beene discovered to you since by letters from the parties themselves, and that there is nothing in it, that maketh not to our discredite, that it is confessed th:rein, that after wee had deprived them of all bookes, yea of their very note bookes (whiche to learned men are the store house of memorie) then we asked whether they would come to Cambridge to dispute, if leaue might be procured. And because they contemned so pearte and cockish a merchant &c. Therefore wee say, they refused disputation, &c.* For the firste, I would haue it marked, that where you are wont so to complaine of streight and hard dealing by your owne confession heere, there is entercourse of writing betwixt, which because your lauish penne hath not spared to vtter, it may bee a meane in good pollicie, to cause them to bee streightlier looked vnto heereafter, and your selfe to be sought out, seeing their letters can finde you out. But if it bee false, why is it not confuted, and the truth from themselves declared? Perhaps you will say, they haue written: in deede so I haue heard they haue, but as much to the purpose and according to the truth in deede as it was, as men that had neuer heard of it. And though their followers that hang vpon mens persons without looking to the veritie, may be carried with suche poore deuises, yet you must consider, that wee are not to beleue them in their owne cause.

Vpon what co-
ditions the pa-
pistes in *VVindsor*
would
haue disputed.

As for taking away their bookes wherof they and you so often complaine, it is answered, that they were suche as had beene lately written by those of your heresie. The bookes of the holy scriptures and auncient Doctours were neuer denied you: and though they made a shewe of readinesse to disputation, yet they added such conditions, as were not in any subiect to perforce. For they would bee all set at libertie, they would haue all their scattered armie gathered together, and then they would pitch the fiede: the rather that they might get that by strength, perforce, and with multitude, that they could neuer winne by truth, knowledge

knowledge and learning. And yet these men, of whose readinesse and suite nowe to dispute, you make so much vaunte, at the first they would none of it, and your greatest forefathers (as I haue saide) haue vtterly shewed themselves against it. Master Fulke therefore neither went of his owne head, nor for any such matter as you dreame of. This you and those of your sort haue alwayes hunted after, as men puffed vp, that make more reckoning (like hypocrites) of a little prayse and vaine glorie before men then of being approued vnto God. And therefore you carry all men, their persons and learning with the tempest of a proud spirit, condemning vs of choler, impatience, and heate, if wee speake but plainly, and yet swallowing vp in your selues the greatest sharpnesse and filth of speeche that may bee: and namely againste suche, whose shoe latches you are vnworthie to loose. For what speeche is this to bee vsed to a reuerend learned man in deed, to call him a *pearte and cocke/she merchaunt*: who in comparision of gifts, trauaile and labour in the ministerie of the Gospel, hath done more then any one or all the pack of them euer did, for the maintenance of their own abominable popery?

Conference at
V Vestminster,
& as is allead-
ged before.

V What the pa-
pists specialllye
seek by dispu-
tations.

Againe, hee playeth vpon another worde vsed by master *Charke*, when hee saith (and that truly) that they haue *nothing to vpholde theyr popishe religion and to defende it, but lying, tyrannie, hypocrisie and rebellion*. Heere hee leaueth the very cause, and looketh backe to his owne ayme, and asketh where those lyes and hypocrisie are. As for *tyrannie*, that hee returneth vpon vs, because that iustice is executed vpon suche rebels and traytours as *Campien* and his companions were: His parte had beene to haue cleared Poperie from this iust charge and to haue cast it vpon the Gospel. As for that iustice whiche vndutifully, and like himselfe hee calleth *tyrannie*, because traytours are racked and quartered, hee myght haue remembered that as well theyr executions against the like transgressours myght haue been called tyrannie. But what their tyrannicall dealing hath beene in

deede cnelly for and in regarde of religion, while in so fewe monethes, they not onely burned quicke, but hanged drowned and killed, more then haue beene executed amongst vs these many yeeres: Let their tyrannie witnesse, in the Inquisition of *Spayne*, in the murders of *France*, the bloodie slaughters procured by their meanes in *Flaunders*, and all the dominions and kingdomes els where in

Reade the sto-
ries of France,
Spaine, Flaun-
ders, Spanishe
Inquisitiō. &c.

the

An answer to that fowle and

the worlde, where Antichriste their Pope hath had any dominion. As for his gentle admonitiō to vs whō in contempt he calleth *Ministers*, wherein hee doth so friendly aduise vs for our good, to *confesse our feare in plaine wordes*: wee will consider of that at further leasure. In the meane time, if hee finde vs runne away and leaue our places empty, let him hardly possesse them & keepe thē, if hee can: and if he and all the rest of thē, as many as shal write, dispute or contend for their *Maozism*, and false religion, shall finde vs too fewe to match them, or too weake to answer them, yet let them not fat their heartes in their sinne, & crie out a victorie against God and against his truth, who is Almighty, and which standeth fast, and shall in the ende preuaile against all their cursed treacherie.

Another thing he snatcheth at, is master *Charkes* modest & honest defence of master *Hanmer*, hee hauing charged them that nothing could bee had either from the one or the other but words; and why forsooth? Because the disputation cannot bee procured and perfourmed by them, being priuate men, vpon whose warrant, yet if they would like to come, it is like they would bee readie, to encounter them, and perfourme the disputation in deede. But because master *Charke* will defende master *Hanmer*, whō by a Rethoricall diminution hee laboureth to abase, with some praise of the one, and disgrace of the other: hee hath raked together, and laide out of an heape (as hee saith) of *his fooleries and falsehoods patched (forsooth) after the fashion of our Sermons, some fewe thinges*. But surely if a man would but take a little paines, to rake in their dounge, I meane not onely in the foolish writings of many their worshipfull writers, that haue written in controuersies against the religion of Christe, but much more in their patched confuse sermons, he shoulde finde nothing els but ridiculous absurdities, blasphemous opinions and fooleries, such as would make a mans eares to glowe and to tingle either in hearing or reading them. I referre the Reader for controuersies, but to *Eckius, Blyndasinnus, Aloysius, Lypomannus, Topiarius, Grenewith, Frier Perme, Tefflerus, Marshall*, and all the rest of that sort not reckoned amongst the best learned: and as for their sermons they are well worse, Hee may bee ashamed to say, that wee patch our Sermons: For his patches vse nothing but patcherie, whilest their preachings are nothing but pratings, toyes & fancies of their owne denising, as farre from the taste of Gods spirite, and the knowledge of the woorde of God, as them selues are from all spirituall feeling and taste of god-
linesse

The worship-
full writers of
Papists.

demne it, volesse it be done warilie. Sometime they say, if the Pope bee founde negligent of his own saluation and of his brethrens, if he be found vnprofitable, and remisse in his businesse, and altogether without anie goodnes, so that he hurt himselfe and others, & lead the by whole heapes into hel to the diuel: yet it is not lawful for any mortal man to reprocue him, or to say, sir why doe you so? the reason is, because he is to iudge all men, and to be iudged of no man &c. And yet their Rubricke gainsayeth that same blasphemous Canon, as also the Canon admonendi, & *Causa 2. quest. 7.* It were infinite and tedious to follow al, but as they are one against another, so they are against themselues: and against their other general doctrine, in many things confirming that, which they so persecute with fire & faggot in vs: as for example, *Clement* the Pope saith; that the holy scripture is to be interpreted by it self. The canons of the Apostles are reiectd out of *Istodore*, because they were made by heretikes. It is saide, nothing is to be forbidden that the scriptures forbid not; They teach that finnes are forgien through faith onely, & the promise of pardon may be obtrayned. Againe, they affirme that we being the sonnes of wrath, canot be saved but through faith in Christ the mediator. And they Allowe the Sacrament to be ministred to the lay people in both kinds, and the gloss is not against it. Against their counterseit supremacie also, *Cyprian* the pope saith, that the other apostles were of the same authority that Peter was. The supremacie of the pope is reiectd in the Church, neither hath the Pope al things in the closet of his breast. They giue also the right of choosng the pope, and appoyntng the apostolical See vnto the Emperor. Further, they take away the pluralitie of benefices, and ordeine that one priest, shal not haue many churches committed to his charge. They teach as we doe, that al the durie of priests (as they cal them) consisteth in preaching, and that this duetie also belongeth to Bishops. They forbid their Clarkes to be present at marriage feastes, or to haunte ale houses or tavernes, they must haue no cōuersation with women; the masse of a priest which keepeth a whore may not be heard. Their priests that haue not the gift of chastitie may marrie. Their mōkes according to their names must be solitarie: they may not buyld their monasteries in cities; they must not be vagrauntes, but get their liuing by the labour of their handes: their Nunnes must not cut their haire, they must deuise no more newe orders, but rather keepe one of the best approued. Their auricular confession is

Part 1. dist. 111. 4. 7. Papa. De concess. prae-benda tit. 4. cap. 2. ad Apost. Dist. 37. cap. relatum. Dist. 16. Causa 27. q. 2. Ca. ter. di. Dist. 2. de poenit. Cap. Caritas. Dist. 5. de Cōse. cap. Remiss. De consec. dist. 11. 2. cap. Quid sit sanguis. Alio ca. Comperimus. Cap. 22. q. Dist. 99. cap. 1. Also dist. 4. cap. multi. Glossa dist. 23. cap. praeterea. Dist. 93. Ca. Hadrianus. Dist. 70. Sanctus. Ca. 21. q. 1. Clementis cap. 10. quest. 3. P. nio. Dist. 43. cap. Si rector. Dist. 38. cap. Ignoran. Dist. 4. cap. Presbit. Dist. 44. cap. Non oportet. Dist. 81. cap. Non clericus. Dist. 32. cap. Nullus Ca. Cap. 33. q. 2. Placuit. Dist. 28. cap. de Syracus. Dist. 32. cap. not Nicen &c.

K.

not

Dist. 30. Causa 27. quest. 2. Dist. 31. cap. Quoniam. Hieron. cap. Si cupis. De consec. Dist. 5. Dist. 30. cap. Quacunq. Sub Innocentio 3. 12. 15. Greg. in decretis lib. 3. dist. 1. de Pautenid. Pautenitatus causa 1. 1. q. 2.

A defence of M.Charks

not necessary to saluation, but rather an ordinance of man. And as their canons are, so also are their counsels & their interpretations one against another, as hath beene shewed before. The council of Basil condemneth Eugenius the pope, and hee againe condemneth the whole council. The contentions & brawles of Monkes and Friers, they are infinite and known, their schismes long & horrible, during many yerres; the mendicants against the vniuersitie of Paris, & al other orders, & nowe the Iesuities beare the bel away, & outgoe al others. The Sententionarists and schoolmen, they also agree like cattes and dogges; the writings of Catharin the Archbishop, are against *de Soto*, *Caietane*, is against others. *Tapper* both against *Pighius*, *Catharine*, & *Durand*, & al the rest. Sometimes they teach concerning iustification, that by only faith in the passion of Christ our sinnes are forgiven, and the promise of pardon to be laide holde of by this onely meane. Another time they teach that Christ hath satisfied for original sins & actual sins going before baptisme: but that we must satisfie for the rest afterwards. Againe Christ hath satisfied through sufficiency; but not by efficiency and participation of fruit: Christ hath satisfied for the fault but not for the punishment, for wee must satisfie for that. Faith doth iustifie *initiativè* but not *consummativè*, that is, it begins to iustifie, but it doth not performe it. Also precedent workes prepare to iustification, but workes consequent make it perfect. These are their dissensions, and horrible disagreements, which they cannot discern in themselves, not begun yesterday, but such as haue bin continual amongst them as touching their greatest matters; and yet they can see into our differèces in smal matters, & to make vs at the greater oddes, they can matche vs with such heretikes indeed, as we no more allow of then themselves, nor so much neither, no party protestants, or rather christians with vs, but with them against Christ and his truth. But the *maiestie of Christendome*, in comparison of our poore faction, as he calleth it, doth much comfort him. Thankes be to God though the least that yet are best, cannot compare for multitude with the worst that are most: yet he may remember, that wee are not such a poore companie as he would haue vs. For God hath caused his people to grow and increase not from Paganisme to popisme, the mother of al here lies, as they boast to haue done in the Indies; but from paganisme and false religion indeed, to true christianitie, in *France*, *Flanders*, *Germanie*, *Spaine*, *England*, *Scotland*, some whole countries hauing vtterly abandoned their idolatries and corruptions. And this not onely Maister Charke (whom he dreameth to sit by the fire in his person,

Dist. 2. de peni-
ten. ca. Charitas.
Donatus. super
4. senten. dist. 15.
Ambr. Catharin.
de inuent.
sacris.
Tapper art. 6.

page, wherein as in great matters, so in this also he is taken with a soule (he) may see, but al other christians, whose eyes God hath not shut vp in darknes to their owne destruction.

So he chargeth him with taking tythes which he sayth the Iesuites doe not, wherein appeareth vpon what ground, he neither hauing perionage nor tithes whiche yet were lawfull enough for him. pag. 2.

Nowe being growen to some conclusion, he setteth downe what order he wil keepe. And for perspicuities sake he will set downe his owne censure wholly againe. For the man loveth to heare himselfe speake. But hee pretendeth to doe that bicause M. Charke is obscure. But the truth is, hee prouideth to haue that which he setteth down red fullie of his Catholike broode, but as for M. Charks answere, he knoweth that none of his confederates must once touch it, vpon paine of the blacke curse, vnlesse he be licensed and authorized thereunto. This is the way that they take, when all the world knoweth that we reade their bookes, and answere the thorowly, and they like butchers currens snatch at the worst morsels of ours, and neuer marke the whole drift of the matter, as Sir Parsons, or what parson soeuer els be the defender, hath done, thorow this defence of his censure against M. Charks replie, and in al the rest of his bookes.

Thus I haue answered these prefaces, minding not to deale so particularly with the booke: only I wil hereafter deale with those thinges that are personal, which this runnegate prodigal Parsons, (as he is commonly taken, if he be not a parson of another parrish as some thinke) as a heape of filth, hath raked together to discredite those excellent instrumentes of God, which the Lord hath reared vp in his church, for the edifying of his Sayntes. And although it could no whit prejudice the truth, as their own writers witnesse, though men had their notorious faults, yet because the holy ghost wil haue the ministers of God to be blameles, I will mainteyn their innocencie, by examining his reasons and witnesses, in order of ech, as they haue liued in their seuerall times, and as occasion serueth, I will lay out of their owne stories, the liues of some of their chiefeest popes, the heades and pillars of their owne popish church; and this also I wil doe as briefly as possibly I can.

K₂

An

An Aunswere for the time, vnto that
foule, and wicked defence of the Cen-
sure.



Why the ad-
uersaries pub-
lish their own
works so ofte,
and conceale
ours.

N that you set downe your whole Cen-
sure, and doe but croppre heere and
there out of Maister Charkes replee,
without either replee or aunswere to
Maister Charkes reasons and arguments,
you deale with suche equitie, as a man
maye looke for at a Papistes handes,
that vse neyther Fayth nor sinceritee
in any theyr dealinges. But you haue
done it for good causes, as I haue noted
before, to witte, that you may bee sure to broche out to the worlde
your falshood, and conceale the trueth of God. If there had beene anye
purpose of playne dealing, you woulde as well haue set downe full and
wholly your aduersaries replee, as your Censure and defence. And if
you had made as shORTE woorke of your owne, as you haue done of
his, we shoulde not haue had after so long time, but a first parte, in steed
of both firste and seconde, nor in so manye sheets, that might haue
beene comprehended in a fewe. But you neyther make conscience
what you write, nor howe you write, howe often nor howe weakelie,
so you may seeme to your deceyued followers, and superstitious Idi-
ottes still to haue somewhat to saie. And in verie trueth you set down
nothing newe: All is of that worne eaten store that was longe agoe
spent, and haue receyued as often aunswares as they haue beene ob-
iected vnto vs. Of all M. Charkes replee to that prowde challenge of a
Runnegate Iesuite, ye take only a word or two for your entrance: *What is
Campion, or who are the rest of these Seedemen, that they should anow
popishe religion &c.* Heere you exclaime euen beeynge out of
breath your selfe, that Maister Charke entred in choller: and if his
beginning or entrie were so hoste, what would the ending bee? Belyke
you woulde haue men to speake to you as Angels, when you are diuels.
In our answares you are watching to catche euery sharpe woorde, that
yet is ouermilde, considering who you are that sette your selues
against

linesse & true religion: Let paretts sermons *de tempore*, & al the rest of their legendes and festivals, their scholasticall and Lombardicall histories which are more then a good manie testifie: which are so full of lyes, coyes and inuentions, that a man can finde no truth in them And albeitt these late pedling *Iesuites*, seeme to come with a greater florish in this last encounter againt the truth, yet they are voide of all truth and sinceritie. Among these may bee reckoned also Syr *Sonius*, *Hermannus*, *Clueto*, *neus*, *Quintius*, *Poligranus*, and a thousand suche like pedling proctors. And no maruell, for they were neuer acquainted with the holy scriptures, to preache for the glory of Chriсте, and to edifie his people.

Alas, they neuer came where it grew, neither know they what it meanes, but they patch in deede together other mens sayinges, kicking and flinging here and there without all good method and order, neuer looking to the sense of the scriptures, neuer caring what the scriptures of God teach but they can tell vs some Canturburies tales, and lyes of Robin hooode, and many goodly myracles wrought by reliques: of our Ladies milke, of Saint *Hubertes* key, of Saint *Loyes* horse, of Saint *Gabriels* fethers, & of Saint *Georges* speare. Reade their *Gesta Romanorum*, *Vitas patrū*, their *Speculum historiale*, and you shall finde such stuffe enough. That I say nothing of Saint *Frances* conformities, of *S. Bridgets* reuelations, of these goodly things set out by *Lypomanus*, *Sophronius*, and such counterfeit Doctors, who are as full of such holy fraudes to helpe the peoples deuotion, as their golden Legende is full of Leaden, nay lowdelyes.

The popish manner of preaching.

But heere Master *Charke* hath drawen vppon himselfe a needelesse charge, so answere for Master *Hammer*, who is olde enough to answere for himselfe, and if hee finde it harde, hee must thanke himselfe, for meddling with matters whiche hee might haue auoided. But good master *Parson* (let mee be bolde to call you so though perhaps you looke for an higher title) what are the fewe things of many you haue obserued to declare master *Hammers* constitution? The first is, *his ignorance*, who hath alleaged out of *Lyra*: *Ab Ecclesia Romana iam diu est, quod recessit gratia*, whiche hee interpreteth: It is long sithence, that the grace of God is departed from Rome: whereas the worde is *Gracia*, not *Gratia*. Greece and not Grace: as the whole circumstance of that which went before and followeth after doth declare. But heerein Syr *Defender*, you doe not so much strike master *Hammer* for ignorance, as your owne *Dunces* and *Dorbels* through his sides, that not onely haue printed it so, in all the copies that yet I haue scene, and I am sure I haue

An answer to that foule and

Reade him in
1. Cor. 11.

Popish igno-
rance.

2. b. 2. pag. 12.

What the fa-
thers meane
when they
speake of the
hardnes of the
scripture.

Rom, 11,

seene aboute twentie, but also your owne fellowes, that so haue taken it, and haue beene in as great rage with *Lyra* about this, as for his opinion concerning the sacramente. Quarrell not therefore with vs aboute your owne slippes, but laye the faulte where it is vpon your owne backs, bay at those whose ignorance in time tofore hath passed all others, among whom knowledge, learning & iudgement, hath had small account and entertainment, howe soeuer now Satan furnisheth you his instruments, with som more knowledge, or rather craftie, that you may doe the greater mischief. But let this by the way be marked by the Reader, that the supremacie of your pope, by *Lyra* his confession out of your owne interpretation hath been greatly ecclipsed, seeing *Gracia*, as hee saith, was long agoe departed from the Church of Rome: whereas he might rather haue said that Rome was departed from *Gracia*.

The second thing you charge *M. Hammer* with, is as you speake in your foule mouth, a foule lye, that hee shoulde say that the *Iesuits* helde that all & euery the things conteyned in holy scripture are so wrapped in obscurities, that the best learned, can gather thence no certaine knowledge: This (you say) is impudent, for they haue the plaine contrary, and specially *Andradius*, in the very selfe same place by him alledged. I knowe not whether *M. Hammer* referred you to *Andradius* or no, but I am sure that euen in the first article of the Censure of *Colen*, there is a speciall tracte, to proue generally that the scripture is full of difficultie, and therefore not to bee read of the common people, and to that purpose are al those same authorities out of the Doctors set down by them, as also by *Bellarminus*, to deterre the people frō meddling with them, whereas in deed the ancient fathers haue no such meaning, but rather teach men, to be more diligent in reading them, to pray more hartely & earnestly, that God will giue them vnderstanding, and how hard soeuer they may seeme to be, what difficulties soeuer are in them in regarde of the wicked & such as are separated in his iuste iudgement from the knowledge of them: yet God doth vouchsafe to reueale his secretes to his chosen, that hearing they shoulde heare, and vnderstanding they should vnderstande, and so attaine to faith and be saued. Therefore Paule magnifieth his office, being the Apostle of the Gentiles, to prouoke the Iewes his own flesh, that if it were possible by any meanes his ministerie might bee effectuall also to them, & he might saue some from amongst them, as also he exhorteth *Timothie*, to attende vnto reading, that hee might

saue

save himselfe, & those that hearde him. The fathers therefore when they speake of the hardnesse of the scriptures do it not to feare the children of God at all from reading & hearing the worde of God, * (For they exhort them hereunto continually, thorow out their whole writings) of what calling, condition, or sexe soeuer they be, we haue not therefore to regarde what the Censure of *Colen*, their *Antididagma*, their counsell & their Colledge at *Rhemes* haue patched together, to disuade from the reading of holy scriptures: we know that the Ministerie of the Gospel, is the only ordinarie way perpetually appointed of God to continue in his church, from whence must flow the instruction of euery sort, and building vp of euery member thereof vnto godlinesse & righteousnesse. And though to the blinde beetles & spiders of the worlde, light be darknes, & the sweetest & most fragrant flowers, yeeld matter of poyson: & to swine Acornes are fitter then pearles, which that newe Testament let out of late doth therefore insinuate, that the common people should feare to reade them. yet his will being his last Testament is commended as the pledge and euidence of their inheritance in the same word, & whosoever shall goe about to keepe his Church from it, consisting of all sortes, they doe but hoodwincke them, and so leade them whether they list, as they haue done all the princes and nations in the worlde. They are therefore in deepe those thecues of the Scriptures that *Origene* mentioneth, that haue not right vnto them, being not the Church of God, because they renounce obedience to the will of God, and heare not his voice. And thus much for this point.

The third thing you charge him with, is, that in his eleuenth Assertion hee should charge the Iesuites to holde, that there bee many things more greuous and more damnable, then those that repugne the Lawe of God, and yet the lawe condemneth them not: namely traditions, mans lawes, and precepts of the Church. Here also you play with a fether, and woulde catche the winde in a net. For you say the Iesuites doe teache the quite contrarie to wit that what soeuer is sin is condemned by the law of God: which none but wicked men & past shame can denie: but you dare not say that whatsoeuer is contrary to the lawe of God is sinne, least concupiscence which you defend, and some haue not beene ashamed to maintaine as a vertue, blasphemously assuming that if God should commaund the flesh not to lust, it were as if he should commaunde the Sun and Moone not to shine, & the fire not to burne, muche like as *Campion* in the disputations at the Towre, affirmed that it

*Origene, in Lend
ticum bom. 9. bo.
4. in 12. cap.
Epist. ad Ro. in
prolog. ad Cam.
Euseb. Emesenu
bom. in domi. 4.
Crisost. bom. 9.
in Epist. ad Col.
bo. 14. Hierom.
in prefati. ad
Threnos. Hiero.
in Epist. ad Cor.
2. cap. 13. Ad
Furiam, ad La-
tam, Demetriade
Saluinam, Gerun-
tiam, Viduas,
Celantiam, Mar-
cellam, Principi-
am, &c. Virgines
The ministerie
of the word
the ordinary
meanes that
God hath ap-
pointed for the
saluation of his
people.*

An answer to that foule and

*Campian in the
disputations
had at the to-
wer.*

Bona ventura.

*Confut. Col. fol.
309.*

was a speciall vertue, that beeing in the Queenes Iewell house, and being suggested to steale, did yet abstaine from it, abusing that place of Saint Iames: *Blessed is hee that is tempted*, But say you: whatsoeuer offendeth the lawe of God (if it bee done wittingly and with consent of hearte, for otherwise it offendeth not the lawe) it is sinne: whereby you establishe that whatsoeuer sinne is committed, if he that committeth it knoweth it not to bee sinne, or if hee doe not aproue it by setting his seale of consent vnto it, it is no sinne. And heere also you shut out originall sinne in infants, who are notwithstanding sinners by reason of their corrupt nature that is in them, and subiect to condemnation without Christe. But if Gods lawe bee a perfect lawe that reacheth not only to the outwarde man, but to the inward, and to the very thoughts of man, and therefore your veniall sinnes (whereof you make no account, and teach that in respect of themselves we need not to repent of them, but as they make way to daunger) if those (I say) bee called sinnes for that they are against the lawe of God, it must needs bee, that they which are committed against the first table, though they bee onely conceaued by lust: though the hearte and will haue not subscribed, yet they are to bee condemned. This is but a ciuill righteousness before men, but cannot stand before God whose lawe is plaine: *Cursed is enerie one that abideth not in all thinges, which are written in the booke of the lawe to doe them*. Whatsoeuer therefore resisteth the lawe of God, in it selfe and by nature, it deserueth the curse of God. But sinne in it selfe, and in it owne nature kindleth the wrath of God: in him that transgresseth in one, there is guiltinesse in all, and the transgression of the least iote of Gods lawe, setteth a man guiltie before God in all. And what a beastly shame is this, in all your Iebusiticall sort, that dare to lessen the breach of the lawe of God, and will aggravate the transgression of such traditions, as your selues deuise vnto your selues, vnder the name of the traditions of Christe and his Apostles. But how shall wee knowe them so to be, either they muste bee written or vnwritten? If they be written shew vs the word, if they be vnwritten and haue been deliuered from hand to hand, let vs see howe they agree with the written tradition, which is called the doctrine of the Apostles. But if we can shew you when they were hatched, who were the deuisers of them, that they are against the puritie of Christs doctrine, seruing neither for comelinesse nor edification, being besides impious in them selues, because you aduance them in equalitie with the
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commaundements of God, nay aboue them, then M. Hanmer hath iustly collected both in this, and other poyntes, noted also by other learned men before him, that you make those sinnes, which the law of God hath made no sinnes, and whiche the lawe hath condemned for sinnes, those you make vertues. But say you, if they be traditions or precepts of the church, then the breach thereof, (*as also of our superiors commaundementes*) are offences against men: but yet consequently also against God, for he hath commaunded men to obey their superiors, which rule them, and foole wisely, that they must doe it of conscience, as Saynt Paule proueth, *Rom. 13.*

But here first we denie that they are preceptes of the Church, for though you boast the church of Rome to be the Church of Christe, yet that is the question, and we haue, and doe still for good causes denie it. But to giue you somewhat to plaie withall, admitte it were, yet wee saye that the church may commaund nothing, either contrarie, or besides the worde of God. If it doe, we are not to obey it. The place of the Apostle is euen vnderstood of you, as all the rest of the scriptures are, which you peruert to your owne destruction, and yet your new Maisters of Rhemes tell vs, that this place is to be vnderstood of temporall rulers, which you wil haue to be vnderstoode of the Church. And though *Chrysostome* and others shew you, that whether hee bee a Bishoppe or of any other calling, yet he must be subiect: you wil not be subiect to your naturall princes, no not in thinges concerning God, that are commanded according to his worde, but to mainteine a forreigne priestes tyrannie in a countrey: and church where he hath nothing to doe. You care not what treasons you committe, that you may yet haue the name of Martyres, and may be chronacled in his Chronicles, and haue your names in his Kalenders. Of the traditions & commaundements of the church whiche without the promise & commandement of God, you faine to be necessarie to saluation: reade before.

Of the 13. to the Romanes. The new Testament of Rhemes translated now into English by them selues, which in others was accounted an heresie.

The fourth falshood you charge him with, is that hee saith: *That the Iesuites say, that there is no other iustification, then the seeking or searching of righteousness, or to speake philosophically, a motion vnto righteousness.* This you say is follie besides malice, shewing that hee knoweth not what he speaketh himselfe, and therefore out of *Canisius* you set downe, another description as though the other had bin sucked out of his owne fingers. But it is playne, what soeuer *Canisius* say, that *Censura Colonienfis*, hath the same words *Dialogo 5.* in the very begin-

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ning *fol. 141*, and this they say is the Catholike doctrine, that is the doctrine of the papists, of whom I could aduouch a number besides, if I studied not to be short,

The fift charge is gathered out of the 19. and twentieth assertions : first, that the Iesuites *holde a twofold iustification*, whiche you confesse to be true, and therefore needed not to be set down in *vayne*, but what more? And that our works are necessarily required for the first, and doe merite the amplification of the second, this you say is *clearly false*, and here being blind your selfe, you account him *without reason, besides himselfe*, and maruile what he meaneth by this *shamelesse behaviour*, surely your charitie is ouermuch inflamed, that thus rage, when you are as iustly charged with the one as the other. Yea but they *teach the quite contrarie*; and yet that is no reason that they which are not at one with them selues almost in any poynt, should agree in this. For M. Hamner hath truly gathered, and so haue others gathered before him, that *woorkes* are necessary to iustification: Therefore to the first as well as to the later. Thereupon their owne annotation is plaine vpon the tenth of the Acts concerning *Cornelius*, that he did certaine workes before iustification, which though they suffised not to saluation, yet they were acceptable preparatiues to the grace of iustification, & such as moued God to mercy. The like example they set down of the Eunuch. So also they say vpon the 3. to the Rom, that faith & works proceeding of grace be dispositions & preparatiōs therunto. They say iustification is reconciliatiō, & this cannot be without charitie, which is the gift of the holy ghost powdered into our hearts. God they say foreseeeth good things in vs, & so augmenteth them till charitie be ful, to make vs the friendes and sonnes of God. And that is Gods righteousness, which giueth to euery man according to their worthines, & yet when we alledge that place of the Apostle that *Abrahams faith was imputed to him for righteousness*; they say in deed, that that same infusion of inherēt righteousness cannot be merited of any by works, but that is giuen vnderferuedly by the merite of Christ, but the (say they) Faith is imputed to righteousness, when God admitteth it, beyng found in men, and esteemeth it worthie to haue the gift of inherent righteousness bestowed vpon it. This is their desperate diuinitie. This is Christs merite, that they shoulde bee indued with charitie and other vertues, whiche is the first iustification, and hauing receyued these newe qualities, nowe man himselfe shoulde merite a greater and fuller righteousness, and so euerlasting life. So that they say and vsay, they as-

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Newe Test.
Rhemes in
Actes. 19.

firm whereof they vnderstand not, as men that grope at the wall in the broad day. But if God pronounced of Abraham, when hee had nowe walked according to Gods commaundementes a good space, and was adorned with excellent vertues, that he was not iustified by his woorkes, but that his faith was imputed for righteousness, because hee beleued in him that iustificieth the wicked, how shal your blasphemous & abhominable doctrine stand? This therefore is but a lye sentence of *Canisius* to dazele the eyes of such as God hath reserved to such iudgements, for neither without grace nor with grace can we deserue any thing, either to the beginning or ending of iustificatiō. For before whatsoeuer our moral woorkes may seeme to bee, yet beeing not of faith they cannot please God, and when they are offaith they please not God for themselues, but in respect of him, who is our propitiation, satisfaction, righteousness, sanctification, and all in all.

As for the Lordes prayer which you say vnto your Saintes, naye I feare mee to Diuelles, because you haue no certayne testimonie of their beeing sancted to God, as also that their reliques, may be woorthipped with the worshippe that is due vnto God; which they call *cultus laicis*: I neede not to stand vpon it. For the first it is more cleere then the noone day, that whensoeuer they pray vnto any Saynt (as they call them) or to anie image of a Saint, they are wont euer to conclude with so many *Aunces*, *Pater nosters*, and so many *Credoes*, or a *Credo* at the least. Looke in their Breuiaries, offices, howres and pies, and you shal find this so true, that you may iustlye maruell at the impudencie of this Lyar, that hath taught both tongue to vtter, and penne to set down nothing but shamelesse and palpable lies, and for the other it is cleere that they bestowe nothing so much cost vpon God, as they did vpon their Sayntes and specially vpon the Virgin Marye: and as for S. Francis, and Dominicke, they had more orders, rytes, and ceremonies, then euer had Christe or anye of his apostles. Concerning that he chargeth M. Hanmer with falsifying the council of Trent, by putting to their words, seing it is their doctrine, hee needed not to haue byn so nice, neither is that to be accounted a peruerting by addition, that is added for explication sake, their doctrine beeing as M. Hanmer hath rightly gathered and set downe.

As for that he addeth concerning voluntary sin, and triumpheth against him for condemning that opinion of the Iesuites, because he findeth the like sentence in S. Augustine, and that twise repeated in two seuerall bookes, the answere is, that M. Hanmer iustly condemneth it in the Iesuites,

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N^{um.} 15.
Gen. 21.

Printed 1560
in Colen.

Iesuites, and yet iustifieth it in S. Augustine, whose vnderstanding and meaning are as farre at oddes, as their religion is disagreeing from Augustine. For Augustine helde rightly, that actual sinne is voluntary, that is, is done with the will willingly, according as man is corrupted, not onely outwardly but inwardly: euen in those most principall faculties, that do consist in the minde of man. But hee that wil heereof conclude, as these Iesuites doe, that there is no siane committed, but where there is a will and consent ioyned thereunto, they conclude against the word of God. For there are many finnes of omission, committed through ignorance, for which also the lawe of God hath provided: Yea manie times we offende, when we thinke we doe wel, and we haue our secreete finnes. Before we haue strength or any wil to wil, there is in vs that poison and corruption that sets vs in our selues, guilty and condemned before God, so that from the wombe, we carrie in vs that wooluish nature that prepares vs to the spoyle, although we neuer yet worried anie sheepe. The Scorpion hath his sting within him, though alwaies he strike not, and a serpent though he may be handled whilest the colde hath benumbed him, yet when he is warmed, he can hisse out his venom; and this is verified of vs, though alwayes the vices that are in vs appeare not, till we haue growth and strength to bring them foorth. And if you will call this voluntarie, it must either be spoken in respect of our first parentes, or else in respect of that pronenesse that yet is hidde in vs and not otherwise. And therefore you might haue spared Maister Hanmer in this, seeing also that this hath not onelie beene noted by him (and is not denied by you) but also by others, as appeareth in your Censure of Colen, Fol. 44. 46.

Thelike we aunswere for that saying of S. Hierome and Augustine, concerning the fulfilling of the lawe, that you and S. Hierome and Augustine agree no more in this then in the other. For you say, *that the commandementes are so possible to bee kepte, that euery one maye keepe them that will: and that this is the keeping of them, if we doe as much as lyeth in vs: then we attayne the full perfection of the lawe, and keepe it in this life, when we are renewed and haue charitie.* That Hierom and Augustine had no such meaning, concerning our fulfilling of the law, that is, that it was possible to be fulfilled in vs, it is plaine in other places of their workes. For in his dialogue against the Pelagians, he saith they are possible through grace, but impossible, to the strength of nature, as Paule saith. I can doe all thinges, in him that comforteth mee, & agayne
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of our selues we cannot thinke a good thought, In Christe the commandementes of God are absolutely fulfilled, but not in vs, whether we be regenerate or vnregenerate, that in him, we may assure our selues of all righteousnesse and saluation. For this cause hee came to fulfill the Lawe for vs, and to take away the curse thereof, and therefore Aug. giueth this counsaile: if a man (saith he) think that any thing is impossible or hard in keeping the commandements, let him not dwell in himselfe, but runne to him that helpeth, who therefore hath giuen the commandement; that he may stirre vp our desire, and so may giue helpe. And againe, this then is to fulfil the law, not to lust; but who is there that liueth and can doe this? The Psalmist (saith he) helpeth vs, that was euen now long. O Lord heare me in thy righteousnesse, not in mine owne &c. I am sure the Pharisee had as perfect a righteousnesse, according to the lawe without Christe, as any Papist in the worlde coulde haue, and the publicane as little in himselfe, and yet the one was iustified and the other reiected in his hypocrisie, because that whiche the one had, was without Christe, and the other with Christe, that is, by fayth in him; and not in him selfe, quite contrary to that doctrine of your conspiracie of Trent, who teache with the rest of your faction an inherent righteousnesse, whereby you and they both pleade iustification before God of deserte and merite, whiche is no lesse then blasphemous against the death, passion, and satisfaction of Christe: and of like sorte, is that you bring for the mayntenance of that counsel out of Saynt Augustine concerning Baptisme, of taking faultes vtterly away, and not racing them. Saint Augustine against the *Pelagians* aduoucheth truely, that the Sacrament of Baptisme to the children, is the seale of their ingraffement and adoption into Christ, and is the vndoubted token of the forgiveness of all their sinnes.

But hereby Saynt Augustine doth not confirme with you, that after Baptisme there remaine no sinnes in the children of God, or that the Sacramentes of themselves, in the very administration thereof, as of the worke wrought doe so conferre grace, and take away sinne, as that whosoever is baptized with outward baptisme, forthwith is saued, or receiueth that grace which they had not before or afterwards, as you blasphemously teach, when as rather Baptisme is the ratification of those graces and giftes that are bestowed vpon vs. So that this neither declareth M. Hanmer to be a man of small reading, nor your selfe of any sincere iudgement, reading or learning, that thus picke vniust quarrels agaynst his

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*Hier. in Dialog.
Aug. de tempor.
Ser. 63.*

*De lib. arbit.
cap. 16. super
Iohan. traict. 32.*

*Concil. Tride.
sess. 5.*

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person, when no occasion was offered. And thus much for M. Hanmer, whom albeit you pinch now and then afterwards, yet this being the greatest gripe you giue him, when your nayles were at length, I trust you shall doe him lesse hurt hereafter, seeing now they are payred and made more short.

In that you picke also a quarrell both with Maister Charke and him, for passing ouer your vncomely iesses, concerning his good fellowlyke dealing, it deserued no answer at all: as neither this defence of yours doth, from which if there were taken, the rayling, lying, and vayne repeating of things objected and long agoe answered, wherewith you haue enlarged and adorned it, it woulde carry but a verie small bulke. But you say these things are not personall, but concerne his falshood and folly in doctrine, and yet you cannot in trueth sette downe anie one poynt of false doctrine, but are driuen to shamefull beggerie, whiche is, that because you account them false and foolish (whiche you doe the truest and wisest set downe by vs; that teache not as you doe) therefore forsooth it must needs be so. And farther to witnesse what a manne of charitie you are, you coulde bee content to wishe him as good a parsonage as hee desireth, so it were without the hurte of his Parishioners; wherein yet your charitie is mixed with such gaule, that you insinuate him to bee as ambitious, as you perhappes woulde bee, if the time serued, ambitiously to seeke that wherunto you had no warrantable calling; and if of your liberalitie you coulde afforde him such a living, yet it should be with the renouncing of the truth, and so to his own condemnation.

But yet that you might seeme to speake vpon some ground, and not to haue giuen your proude Censure without cause, You runne through his whole firste booke: and to bring both your aduersaries into hatred, sometime you commend Maister Charke in respecte of Maister Hanmer, to haue answered to the purpose, and sometime commend Maister Hanmer in respecte of Maister Charke, to haue answered more plainly, and more quietly, with lesse rayling, and more goodfellowlike, sauinge forsooth a foule lie or two. Thus you turne and wynde, and please your selfe trimly in your toyes and follies. Where you are iustly touched, that with you is called rayling; and if you be familiarly dealt with, why then wee are presumptuous; if wee exhorde you wee flatter you; and if wee tell you your owne, we raile. As for *Campions* credite and woorship in Oxford,

Oxford, when M. Hanmer was a ladde, it may bee answered that M. Hanmer within a little was as olde as hee; and though hee came to place of countenance, yet hee had more then euer hee deserued; and what if he had had the greatest that might bee? when hee came once to bee a Traytour, enemie to GOD and to his countrey, all those things were iustely losse. As for Maister Hammers perswasion, that he should haue leste his vowes to bee performed by others, and haue ioyned with the ministers of Christ, abandoning that Frierlike life, and haue tasted howe sweete the Lorde was, it was a more friendlye and faithfull perswasion, then hee had grace to hearken vnto. If hee had harkened vnto it, hee neyther had died so shamefull a death, nor beene suche an offence to the Church of GOD. And one thing I warne you of, that vyle spirite that openeth your mouth in suche Expositions as you make vpon those places of holie Scriptures: *Taste and see how sweete the Lorde is*, which scoffingly you expounde to bee thus muche: *Take a Wife and a Benefice, and other sweete morselles, whiche commonlie fall to Ministers lottes in Englande*: will (I am afraide) vnlesse GOD turne your hearte bring you to the same ende. Indeepe in regarde of God it is a sweete thing to liue in his feare, for auoyding fornication, euerye man to haue his owne wife, and euery woman her owne husbnde, and to haue a charge whereunto they are appointed of God, wherein they maye walke dutifullie, and liue fruitfully to the edifying and buylding vp of manie, though they haue their cares and difficulties so annexed to them as are sufficient to make them looke vp to heauen: but the sweete morselles you speake in regarde of the fleshe, is to liue at libertie without all lystes, as your irreligious rable doe, that thinke it sweeter, to haue manie whoores, then one honest wife, to haue no one charge, but manie; that like the Caterpillers deuoure and eate vp all the sweete morselles of the earth, followe all the Lecherye and lusses that sinneful flesh leadeth vnto, and vnder the name of an austere life without trauell, care or labour, enioye all; which commonlie are the lottes of that proude and wicked generation thorowe out the whole worlde, to which the whole earth hath beene layde vp, and so wasted, as kinges and Princes haue become their vassalles and tenants to depend vpon them and to be ordred by them.

As for Maister Hammers beeing none of the Disputers in your coniecture, and versified now, because there hath beene as you call it

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a dissertation, it can no more prejudice him then anie others, that haue beene fitter to dispute then either your Champion was to answer, or any of the rest shalbe able. Concerning his notes, where, whencesoeuer they were gathered it maketh no greate matter; you your selfe, if you were cut off from the furniture, that you haue spoyled others of, out of *Canisius*, *Belarminus*, *Melchior Canus* and such like, you would be but a poore and naked Parsons, that say nothing (as I haue said) that hath not bene often said; and which declareth your beggery, you scarcely geue it the new burnishing or trimming ouer; and as for speaking to the purpose, you fight with more framed aduersaries then M. Hanmer doth, who saith iustly against your Pope, and against you papists, that the place maketh not a man holy, that vnder your popes holy garmentes and lowre countenances there is shrowded many a deepe hypocrite. And besides he had greete neede against your greased generation to prooue the authority of the ciuill magistrate, seeing they cast off that lawful yoke, and cannot abide at any hande to be subiect vnto them, but would aduance a false and trayterous vsurper that false priest of Rome, to intrude vpon their authority, not onely to deprive them of the chiefest part of their office for dueties concerning God and Gods seruice, but for meere ciuill affayres, and therefore they giue him that which Christ neuer did, to wit, two swordes. Lastlie, seeing he had suche a benefite by entertayning *Campions* Lybell vnder the colour of that booke, me thinkes he might in silence haue passed that, if it had bene such a benefite; *but of the aboundance of the heart* the mouth speaketh. For the Papistes are suche fleshe flies, that alwayes they light vpon the corruptest and worst thinges. Indeepe I suppose it be their propertie, when they haue soysted out their villanies, then they looke that we should by priuiledge publish their draffe, which like swine they alwayes like to welter in, but the sweete waters they will neuer come neere, but this warning is woorth the taking, that wee maye learne to provide for them against another time. Nowe hee hath done with Maister Hanmer, and runneth with all his mighte vpon Maister Charke.

First hee defenderh his owne methode, whiche hee feigneth to bee doone for Maister Charkes ease & the Readers commodity, although in very deepe hee onelie nippeth and catcheth here and there for his purpose, and leaueth the waight of the matter altogether vntouched, in a Popish pollicie, cropping at words, & ouergoing the matter, neither setting it

it downe, as yet hee hath set his owne wholly againe and againe. But heere to discredit the whole reply hee layeth about him like a mad man, laying out the onely pith, and bringing that into order which was dissolute, inuironed with long and bitter inuectiues, embrewed with spitefull and contumelious speech, and euery way cast about with odious accusations, light suspicions, insufficient collections, and vaine surmises of treasons, rebellious dissimulations, practises, and whatsoeuer a fonde malicious head coulde obiect besides. Is not heere rousing Rhethorick to discredit his whole booke, vpon a bare asseueration? The order beeing kept according to *Campions* disordered occasion, no bitter inuectiues beeing vsed, but where they were wel bestowed against poperie, treason and rebellion, without odious and vniust accusation, light suspicion, or insufficient collection, the issues answering the conjectures, and both agreeing with their desperate and wicked practises vsuall in their popish profession and godlesse religion. And now *Syr Robert Parsons* with a great vaine in his forehead, hee must sit as a Censurer vpon all mens doings, and discern betweene wise and foolish: hee must iudge euery man and be iudged of none, as if he were in the Popes chaire already, when howsoeuer hee knoweth not himselfe, all men know him sufficiently, to bee such a one as the Papistes themselves may be ashamed to auowe for a common honest man. But such Carpenter such chippes.

Further hee raueth against master *Charke*, for labouring to discredit those bottomlesse Locustes the *Iesuites*, and here hee snatcheth at him for accusing the papistes propertie, which is to discredit the men for the doctrines sake, hee woulde haue saide the doctrine for the mens sake, &c for that hee confesseth that hee laboured to bring them into discredit, and acknowlegeth those speeches in all hatred of popish practises vttered, hee collecteth that *hatred was the cause against their persons*. As though many of their owne side haue not detested, that newe deuised order, who yet neuer hated the men, and as though a man might not vtter sharpe speeches in detestation of false doctrine, and yet his charitie bee saued towards their persons: But heere no learned or common honest man, and much lesse a pretended Preacher of Gods worde, can iustifie such vnciuile and outrageous tearmes against his brother. Alacke good man and why so, what waste of suche speech can there bee against such scome and reuedge of Antichrist? No pretended preacher, but a Preacher in deede as master *Charke* is, hath good warrand out of the

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Sharpe speeche
wher it is right
ly and best be-
stowed.

worde of God, to call those sowers of sedition, and peruerterers of all religion, that nowe are thruste forth, in this laste rage of Antichriste, by their right names. Neither is the comparison alike, no more then the cause is, that you shoulde giue one for another. For you in opening your mouthes in an ill cause, you speak with the mouth of the Dragon against Christe, against heauen, against the Saints and children of God: but they speaking against you, and flinging your abominations in your faces, they speake against Gods enemies, against persecutors and tyrants, for Christ and for his church, against the corrupters and betrayers of all Churches and kingdomes. His bytter speeche therefore iustly bestowed in waight and measure vpon you, was bestowed where it should be, and is no warrande for you to bestowe it, where you ought not: and yet it is all that which you can say, wherewith you gorge your bookes, and fil vp not your lines, but your leaues, and great volumes to. But howsoeuer you beare it amongst men, a day shall come, when you shall answer it to the Lorde whom you strike: then you shall knowe what it is to haue opened your mouth against the Almightye, and against his blessed & holy truth.

Mat. 12.
Acts. 8.

But heere you will not passe *ouer this heape*, whiche like a downge farmer, you haue laide together out of the writings of the Protestants, which you set downe as a token to knowe their heartes and their spirits by, abusing that place of our Saviour, and comparing them with *Simō Magus*: as fitly and as truely as you are wont to alleadge the Scriptures. But if you had turned it on the other side to your selues, & those scourilous railers of your sort, you had fitted it better. For in deede that vncleane and furious backbiting and slaundering spirite, agreeth with all popish heretikes, and suche as not beeing able to preuaile against Gods euerlasting truth, flye alwayes to that diuelish and serpentine kinde of dealing. But I wonder at your folly in interpreting that place of the *Actes* concerning *Simon Magus* against vs, seeing your late young masters of *Rhemes*, acquite *Simon Magus* in respect of vs, that blasphemed not, but prayed the Apostles to pray for him: *That same gaule of bitternesse, and budde of unrighteousnesse*, which Peter sawe in that Patrone and forefather of yours *Simon Magus*, was that same roote of bitternesse, that budded forth gaule and wormewood: a Metaphore declaring that the fountaine was corrupt, and the very heart teynted with malice and venome. But what maketh this, againste bytter speeche, and sharpe dealing, against hypocrites, suche as your selfe is,

Dent. 29. 18.

and

and against the enemies of God, and seeing also in the same place *Peter* useth as great sharpnesse against *Simon Magus*, as might be: Of like fitnessse is that allegation out of the eight of the Romanes: *He that hath not the spirit of Christe is none of his*: Seeing it standeth well with the spirit of Christe, which came vpon the Apostles in fire tongues, to reprove the worlde of sinne, to reprove errors and falshoods in me, with the zeale and heate of God. And as for Papistes they cannot challenge this texte to them, seeing they make a mocke of vs, when being Christes, wee assure our selues to haue the spirit of Christe, whiche they are wont to blaspheme, and accounte it an haynous presumption, that any man shoulde so thinke. I graunt that as the holy ghost appeared in fire tongues, so also hee had the forme of a Doue, which setteth forth the simplicitie and softnesse, wherewith the children of God are indued. But as God hath soft ones, so hee hath sharpe ones, and both necessarie for the building vp of his Saintes. And you, your selfe giue vs a plaister together with the wounde, whilst you allowe heate in respect of the matter: and you say, *that it is not the question, seeing Christe and his Apostles and after them many holy fathers, amongst whome you name S. Antonie, haue used very boate and sharp speech*. Wee answere you, if there bee any heate in our writings that becommeth not Christes Gospel, it is meete, as comming from mans corruption, that it fall to the ground: but if there be heate, sharpnesse, and biting Corziues, that gnawe vpon your proude fleshe, and is as a searing Iron to your festered botches and soares, in respect of the matter of truth, not of any hatred to your *Parsons* whom for the most part wee knowe not: You must bee content to abyde it. If Christ come with his whip, and will chase you out of his house, as he did the Iewes: if hee will driue you out headlonge, and ouerthrowe your Tressels and Tables, *making his house, that is, the house of prayer a denne of theeues*: whilst you make it a markette and a place of sale: who canne resist him? *Herode* may bee called *Foxe*, and the Scribes and Pharisees generation of *Vipers*, the Princes of *Iudah*, Princes of *Sodome* and *Gomorhe*, theeues, and companions of theeues: and yet this no spirit of errour, but the spirit of Christe.

Sharpnesse not
against the
mildnesse of
Christians.

Nowe then for M. *Charkes* woordes against the *Iesuites*, whom hee calleth *Scorpions* and *poysoned Spiders*, they are *Metaphors* in respect

An answer to that fowle and

The first fowder of the order of Iesuits a lame souldier one that had liued wickedlie, and was brought to this touche, by reading the Legend. *Laurent. Surius de rebus gest. fol. 455.*

respect of the matter, lively setting out their cursed practises and indevours and are rightly given them. I will not stande vpon the application. It is apparant to all the worlde, that they are such in truth, as those noisome & venomous beasts do set them out to be in nature and condition. And also in regarde of their pettegree and ofspring taking their beginning of a late obscure souldier, master *Hammer* might well enough in suche a case, to set out the madnes of such monsters vse those excessive speeches, and that with more warrant a great deale then you might call him shamelesse slouen, whom I knowe to haue dealte a great deal more cleanly then your selfe, or any those filthie sortes of your side in many their writings.

And as for master *Fulke*, they that knowe him better then you knowe him, to haue no ruffianlike spirit, although when he is prouoked by your vnlearned and doltish dealing, hee hath that courage, that becommeth a professour and Preacher of the Gospell, to giue you fit names, and to prouoke you again, according to your dealing. And albeit these speeches seuered from circumstances, that went before and after, and from the occasions, that made him to set such wordes downe, seeme odious; Yet they that are wise can consider, that they are much mitigated, when they are considered, as I haue saide. And surely I am perswaded there is no man, that carieth flesh vpon his backe, and liueth as a man amongst men, that can bee so patient, especially with papistes Gods sworne enemies, whose religion as it is grosse, and altogether built vpon superstition and folly, so when they will confirme it, by grosse abusing the scriptures, by palpable ignorance, and wresting the holy scriptures of malice, whiche they peruert to their owne destruction, as they doe in most of their writings, (though *Gregorie Martin* vniusly chargeth vs with it): then must needes fall out of our pennes and mouthes some such names as agree best vnto them, whether wee will or no, when wee thinke least of them. I write not this, to the ende to defende euery worde that is vttered by vs. Wee are men, and because the Lorde buildeth by vs, and mainteineth his worke, it is our speciall comferte, that wee build vpon the foundation. That which is ours, wee desire not, that it shoulde stande like stuble, it shall perishe but wee shall bee saued. If I should to requite him, gather all that dung and filth together of raylings and scurrilitie which is in their bookes, I should euen choke the worlde, and infect the very ayre with their filthe. As the cause is, so are their wordes; and therefore the comparison that hee maketh betwixt *D. Fulke*,
Allen,

Allen, Stapleton, and Marriall: is very vnequall, and whatsoeuer such lewde lossels and spende thriftes as *Parsons* is, with the rest of that popish crewe, thinke of suche cubbes, yet wee knowe howe to esteeme of them: wee by the grace of God can discerne of them, and what credite soeuer they haue with the worlde, with men that are blinded and partial, that are wont to praile them in those things that are most vnworthie of praise, and haue their *Parsons* in admiration, wonder at their giftes, and extoll them aboue the Moone, as if they were dropped out of heauen yet wee knowe that this is a plaine argument of their corruption, and of thier shame wherein they so much glory. Neyther is it of any credite with vs, though like Mules thty rub one another, and dub one anothers sayinges: though they haue some good giftes: seeing they are abused by them, and their illusions made the stronger to deceiue others. And in deede the Gentiles of whom this Parson *Parsons* prateth, had a greater measure then euer they had, but all were nothing without Christe.

As for that hee calleth vs *good fellowes*, wee desire no fellowship with suche: and as for calling M. *Fulke* *Minister* in derision, whome also from the Censure of one of his owne haire, hee calleth the *poste horse of the Protestants*: agreeing to that popish rayling spirite, whereby he is lead, shall receiue no other answer but this, that M. *Fulke* may reioice to bee so reuled for the defence of Gods glorious truth. This deserueth no shame, but prayse amongst all Gods people, if in the zeale of God, he bee carried with a swift course, to answer their peeuisht and pelting writings: neither doth he it as poste a lone. For God be thanked hee knoweth, and you shall find that there are a great number his inferiours both in yeeres and in the labour of the Gospel, and after him in Christe, that yet may bee your masters, and can answer you well enough. Hee doth it not therefore of penurie, as a man beeing left a lone and would carry the burden himselfe, but of a readie and forward minde to serue the Lorde and his Church. And if hee alone and so swiftly doe it, belike, if all the Lordes armie shoulde come vpon you, and with preparation and furniture, where then would bee your glorie? I knowe your prowde Philistiniens heart, and the contempt wherewith you reproche the glory of the Israel of God, but bee assured this reaching to God, hee will bee auenged of it. The name of *Minister* beeing the name of his office, hee thinketh no reproche to beare it: but the name of a Popish Priest, instituted by Anticriste, that hath no ground in the worde of God, but hath written in the forehead of it the

An answer to that foule and

name of shame & blasphemie: this name, if they were not patently blushing might make them ashamed. As for *Martiall* the lasse of the three, the argument was so grosse, and the defence so blockishe that hee rooke in hande, as might not only prouoke *M. Fulk* to call him by those names, but they might blushe (that I may vse their owne woordes) of suche worshipfull writers. The other contumelie of attributing this to the pot, is iustly returned vpon his owne head. For their Doctours are commonlie fitter for the pot, then for the pulpit, and for an ale benche, or a stage, then for the Church of God: with whome when rayling is done, they are mumme, and the tragidie is ended,

Now hauing done (as hee saith) with the schollers, he letteth driue also at the Masters, and heere *Caluine* is set in the first ranke: and yet hee might knowe, that how soeuer wee esteeme of *Caluine*, as of an excellent and notable personage, yet wee haue but one master: neyther dyd hee in regarde of those excellent giftes God had bestowed vpon him, euer challenge any such prerogatiue or authoritie: That is only common to popery, and what are his sharpe wordes? forsooth his ordinarie tearme, against the Papistes is knaues. Surely as fitte a name for them in the highest signification as can bee, and specially if a fitte Epitheton bee ioyned to it: and yet who knoweth not, that hath anye skyll either in the Latine, Englishe, Frenche, or Scottishe tongues, that it carryeth no suche odious contumelie with it? If malice had not blinded this mans hearte, hee woulde haue looked vpon his godly and great labours, set forth with so notable profite of the whole Church of God: he would haue looked vpon his zeale for the glory and maintenance of the truth of God against such enemies and resisters as himselfe and the Papistes are. And what? Bishops forsooth are his Superiours. Still this *Parsons* will bee a beggar, as though *M. Caluine* shoulde confesse that the Pope and his Cardinales are the Church, and suche as hee hath proudly aduanced and appointed, were his Superiours, which for his heart he cannot proue, eyther by the law of God or man.

As for *Staphilus*, when hee will forsooth dubbe a counsaillour, and dare sauisly compare with some of ours beeing men of honour: all the worlde knoweth what an Apostatate and runnagate hee was: first falling from the truth of God, and then afterwarde for the glorye of men, embracing false religion, and following this presente

Staphilus a runnagate, so farre from honour, that he was neuer honest.

present euill worlde, What his spirite of rayling was, hee that shall This boke was
 reade his workes, especially his booke against *Andreas* his *Hyp-* translated by
podromus and suche like see at large hee was one of the first deu- Surius; one of
 sers of those notable lyes against *Luther*, after whom followed *Coch-* his owne spirite
Etens, *Eccius*, and the rest, such another as that wretch *Bolsecke* is, of writtē against
 whom we shall speake afterwards. *Smidline.*

Nowe as though hee had taken his leaue of *Caluine*, hee pas-
 seth soorth, to see what hee may finde in *Luther*, whome they call
 the *Dutch Beare*; This man he calleth *our father*, as hee did *Cal-*
uine before our Master, and wee are *newe ympes*, who haue receaued
 from our father, the first fruites of his spirite, as the Apostles
 had of the holy spirite. Thus doth this prophane wretch, with
 an impure mouth, and an vnholyspirite abuse the most comforta-
 ble and holy woordes of God. But as wee answered euen nowe
 for hauing anye man to bee our Master in matters of God, so wee
 acknowledge but one father. And though Papistes haue manye
 fathers, of whom they receiue religion by imitation and tradition,
 and depend vpon them, being men, they are newe fathers, and new impes,
 incompariſon of that old father of ours, which was before all times,
 in whom we were beloued, chosen, called, regenerated and sanctified;
 euen before the foundation of the worlde was layde. And so
 farre forth as *Luther* taught this old and first, and therefore true doc-
 trine, wee receiue him and admit him. As for that which like a
 Spider, hee hath sucked out of that booke, hee wrote against *K.*
Henrie, and vrgeth, that hee might bring him, and the doctrine which
 he taught, which was not his but Christes, into hatred with some great
 personages of authoritie: I answered generally vnto it, that wheresoeuer
 hee hath not kept that modestie, that became one that was carefull for
 the saluation of them with whom he dealt, wee do not, nor will not de-
 fende him. But I cannot thinke but that *Luther* knewe well enough
 that king *Henrie* was not authour of that booke, hee was wise e-
 nough to consider, that though the booke did carrie the kinges
 name, yet some pelting popish Proctor was the authour, whom
 hee repayeth in the same name wherein it was published. It is
 plaine that not long before that, hee had written verie gently vnto
 him.

And if hee being misseled, by such as he gaue credite vnto, did ouer

An answer to that foule and

Read *Adrian*
the sixth let-
ter to the prin-
ces of Germa-
nie against *Lu-
ther* and his in-
structiōs giuen
to his Legate.
Frideric. primus.
Gregor. 7. alias
Hildebrandus ex
Auentino.
Honorius.
Lunocerius.

The Papistes
honor not king
Henry the 8.

roughly set himseife against the truth, in which wee ought to respect no mans person: *Luther* coulde doe no lesse, but looking vpp to God lett himselfe againste him. Neither is this gathered by *Parsons*, or obieced by the rest of the Papistes, for that hee or they haue any regarde to the Maiestie of a Prince, or for any loue they did beare to that famous king, but to bring this excellent man and the truth whiche is far worse, into hatred: for all stories are full, howe their Pope and they togeather, haue offered violence from time to time against Princes, Noblemen and Gentlemen of all sortes and degrees: They haue not onely defaced them with euill woordes bearing Gods person, bearing his swoorde as beeing his Ministers, when they haue stoode for Gods truth, and in their lawfull right and libertie: but they haue plucked their crownes from their heads, stamped vpon their neckes, and hunted them to death. This pelting *Parsons* keeping his olde nature, is still vppon the soares, and the offalles and reuedge pleaseeth him best. The matter beeing sounde and good hee passeth ouer, hee considereth no circumstances, but like a malicious wretch, as farre from duetifull regard of Soueraigntie and authoritie, as anye might bee, yet hee will insinuate a regarde in him, and those of his sorte. And yet they loued king Henrie not so well as the Diuell loueth their holy water (for beeing his owne inuention, and deuised for the better furnishing of Idolatrie hee coulde not but loue it too well) but as well as the wicked are wont to loue God, which is neuer a deal: For of all the Princes that euer were in Englande, king Henrie was hee, that gaue the Pope the wounde. And no doubt had hee liued but till these times, wherein the light of the knowledge of God doth so abounde and breake forth, hee would haue scene all their treacherie: and as he abandoned the popes authoritie, opened a passage vnto the holy scriptures, ouerthrewe their shrines and grosse Idolatries, brought downe their Abbeyes and dennes of filthinesse and knauerie, so woulde he haue chased out all the reste of their abominations. But if in a modest spirite, this heate of *Luther* had beene founde fault with, with no disfaueur of the truth, I woulde not for my part haue founde great faulte with it. But considering *Luther* wrote for the truth and not against it: considering also that this cattiffe, and those of his fether, neither honour the name of that noble king, nor his memorie for the causes aforesaide: I truste I shall finde fauour, of those that are in authoritie, to speake the more plainly in it: and to report what their speeches also haue beene of him,

In all their bookes and writings where they mention his name, they account of him as of an heretike fallen from their church. They had it once in deliberation, whether they should haue taken vp his bodye from the place where it was interred, to haue burned it to ashes, as they did Wickliefes, long after his death; and that in the time of the reigne of his owne daughter. In his life the Pope excommunicated him, and sought all the meanes he coulede, to set all the Princes of the worlde vpon his iicke. It was his practise, and the practise of his shauelinges and prelates, to make that breach, betwixt him and the Emperour, that had beene at such concord. Cardinall *Poole* was the instrument to stirre vp the French king against him. They are wont to alleadge that place vpon Amos, out of M. Calvin against him & against others, forsaking the name of supreme head of the Church, But is it because they would giue it? And yet themselves gaue it king Henry, and subscribed to it, and wrote bookes in defence of it: when notwithstanding those good men that professed the Gospel were deceived, not knowing in what meaning it was either giuen or taken. And those kinges that tooke it neuer challenged it as the Papistes gaue it, neyther was it euer giuen by Protestantes, to the ende that they shoulde bee heades of the Church by any absolute authoritie, to giue it newe lawes against the worde or gouernment, as some home Pope, to gouerne it according to their owne willes against the trueth of God: but as was meet being Gods Lieutenantes, they were acknowledged to bee the chiefe, and that the care both of the Church and common wealth did belong vnto them, that it was their duetie (as did good Ezechias, Iehosaphat, & other kinges) aboue all thinges to care, that the religion of God might be established and flourish according to his written worde. And if the Papistes made king Henrie head of the Church in their sense, or if hee tooke it otherwile, they neyther gaue him that title aright, neither did he take it as he ought; and in truth it was themselves I meane the papists that gaue it as I haue saide before. But our Soueraigne nowe Princeesse, doth neither receiue it, nor take it in that meaning, for this were to make the Church a monster, not subiect vnto her head Iesus Christ, but subiecte to a mortall man, whiche were indeede to erect a newe Popedome. But if any thing were so amisse then, they shoulde not muche maruell at it, seeing those that were reformers then, were suche as were but newelie called from Poperie, and therfore could not but smell of that corruption. Againe, the trueth was not discovered at the first dash: King Henry was not a Prince of a yeres standing, Many thinges fel out in his time, and vp-

Reade Surius
Duxus in
Whitakerum
Genebrardus
in hist.
In Quene
Maries time.

An Answer to that foule and

pon manie occasions, that brought him from the worse to the better, and made him see and know also much more then he could put in practise for feare (as his owne proverbe was) of bringing an old wal vpon his head. No doubt he had a singuler courage, yet these monstars were then so big, so were they harnesssed with power, & such poyso had they in their tailes, that they must be vanquished by the growth of truth in time & season, & not vpon the sodaine. And which of vs I pray you, were ever so bolde, malapert or vaneuerent in the raigne & cares of his owne daughter, to compare him to an ape at Paules crosse & in other places; as one of your whelps did, for pulling down of Abbeis? We neuer cōceiued secretly that which they haue rung out alowde in the eares of al, and thorow out the whole worlde, concerning that worthy prince by whom God gaue the pope such a deadly wound, as I trust he shal neuer reuiue in that strength & power that he had in this yle againe. We neuer practised treasons & rebellions, when he was sharpest set against vs, but alwayes with patience, endured whatsoeuer was laid vpon vs, when vpon small occasions diuers of our brethren were put to death by the instigation of suche as were about him; when the sixe articles were procured, and according to the faction that then was, some were burned as they called it for here sie; and others were executed for the supremacie and conspiracie. In their Cronologies and writings, they euermore cal him beast & tyrant, & notwithstanding they are home borne men whiche Luther was not, they speake a great deale woorse against him for good thinges, then euer Luther did whō we make no prophet (as you say,) for setting himselfe against GOD and his Gospel. As for his termes of Ruffians and Rakehels, they agree not to the Gospell, but all knowe that Papists are Rakehelles. For their Popes are the Gaylers of hell, and they can fetch them thence with their Trentalles, masses, Diriges, & such other trūperies which are the rakes indeede and harrowes that they haue deuised to rake and harrowe hell. As for Ruffianrie, it is proper to poperye, to their straightest and holiest orders: Example of *Campion* and others, who were founde in their apparrell as Ruffianlike as might bee. As for that whiche hee obiecteth afterwarde of Luthers bitternesse against his brethren for the matter of the Sacrament, whom hee calleth Calvinistes, speaking of it there and afterwarde in the seuentie two, seuentie three, seuentie foure, seuentie fiue, seuentie sixe, seuentie seuen pages vnder the Title of Protestantes dissention, I shall neede to saye little in it, it beeing but a quarrell pickte of them to discredite the truth, wherin, howsoeuer menne vary

*Surius de reb.
gest. Sand. de vi-
fib. monarch. ec-
cles. fol. 564.
fol. 568.*

*Loquens de Epif-
copo Rossensi.*
When he men-
tioneth the
death of Abel,
Poret & For-
rest, & in his
preface vpon
that booke of
Images, read
75. 76. 77. 78,
diuision &c.
Duraus.

Coal fol 7.

varie, yet that is alwayes one and like it selfe. Neyther ought the brawles of men to discourage anie from the loue of the Gospell. For wee see euen amongst the Apostles themselves, as they were men, sometimes that bitterneesse that shewed them to bee men, and yet was it no breach of that vnitie of the Spirite, and of that agreement whiche in an holie profession of doctrine was helde amongst them. And as I haue sayde before, their contentions were not for matters of waight and substance, but eyther for ceremonies, or els for some suche errors, as notwithstanding they were errors, yet the foundation of faith might be kept inuiolable, and they might be saued; of which sort wee take the errors that were amongst the auncient Fathers to be, and these of the Lutherans. Amongst whom of late, though some intemperate spirites haue gone further then euer did their forefathers, of whom they would seeme to holde, as *Smediline*, *Brentius*, *Kemnitius*, *Hesbusius*, *Hamelmannus*, *Holderus*, and the rest that mainteine grosser thinges, and gather greater discordes then indeede there are, or then euer Luther did, and are ouerroughly bent to maintein al Luthers writings & doctrine, & namely that first confession called the Augustine confession offred to the estates, as a rule of faith, from which none ought any whit to depart, which yet was written in a time wherein they could not haue so mature and ripe iudgement; when they studied to carrie those pointes of Religion, whiche were not best lyked, nor receiued of those chief Princes, more darkly & closely then was meete; yet being but a few, and very rawe, writing it, as shoulde appeare but for an interim, vntil the Lord shoulde giue a clearer waye and make a freer passage for it: What should all this preiudice the truth whiche we by the grace of God, alwaies indeuouring to mainteine, haue and doe set our selues against those that gainstand it? And why shoulde those that fell into manifest heresies be iumbled in amongst vs? For as wel you might match *Simon Magnus* and *Iudas* with the Apostles, and *Augustin* with *Manicheus*, with *Pelagius*, and the rest of those heretikes against whom he wrote, and cried out, *Dissentio, Dissentio*; and as well you might gather the bitter tauntes that passed betweene him and all the rest, as to gather these, & therupon so to insult ouer vs, as though it were not lawfull for vs to write against errors; be they little or great; at home or abroad; but by the truth muste bee deuided: Nay therein it is one, and they are one that professe it, when it discouereth error, and they that professe it stand for it and not against it. Error and falshood is not at one, because they are manye and all agaynst truth.

An Answere to that foule and

*Harmonia Eccle.
reformat.
Admonitio
Christiana a
Theolog. indit.
one illust. trim.
Io. Cal. fol. 16.
17. 18. &c.*

If we set our selues against Heretikes, why should wee bee accounted amongst them, or they amongst vs? And though those iarrs that fall out amongst brethren (as many times we graunt there may) be bytter and egar, yet what make these to helpe you Papistes, who agree not, as hath beene noted before in the greatest and waightiest poynts of your religion? As for our agreementes in substance of doctrine, I referre them vnto that harmony published of late of the confessions of those reformed Churches that professe the Gospel, as *Heluetia, Basil, Bohemia, Englande, Fraunce, Scotlande*, The lowe Countries, and many other places, and to that learned admonition, written as an answere to that booke of Concord set out by those called the Lutheranes, wherein you shall find one and the same euermlasting truth, whiche was from the beginning by vs and them mainteyned and professed. Reade also that pithie and shorte Treatise, written in the Latine tongue by *Hieronyme Zanchus* and dedicated to M. Henrie Knoles of the dissention about the Supper. I leaue to speake of your contentions amongst your selues innumerable & implacable, betweene *Thomists* and *Scotistes* about *meritum congrui, & condigni*; betweene your Friers blacke and white about originall sinne in the blessed virgine, about solemne and single vowes, auricular confession, Transubstantiation, and a thousand other greates: in discussing of which, there neuer passed greater heate betwixt *Zwinglians* and *Lutherans*, (as they will needes call vs,) then hath passed amongst them, who haue so thundered and lightened one against another, as if they would haue set the whole world on fire, and these brawles and contentions haue occupied their churches many yeeres. Their vnitie therefore is in nothing els, but in that they conspire against Christ, as Herode and Pylate did. I name not their nominalles and realles, nor other light matters betweene *Franciscans* and *Dominicans*, and betwixte those that were of sundrie orders, amongst whom there was, and are manie bitrer emulations, contentions, raylings and strifes, not onelie about apparrell, difference of meates, obseruing of dayes, diuersitie of orders, but also about the waightiest matters, not one teaching like another, nor the same thinges, but quite contrary. Though therefore Luther in ouer great heat wryteth against the Tygurine Church, and they reprove him againe for it sharply as he deserued: yet wherefore was this? It was not about any such matter, as could shake them off the foundation of faith: neither doth this burden M. Charke with any shamelesse lie, in defence of Luther. For Luther might bee verie well called by him an holie and Diuine manne,
and

and by M. Whitaker, a man of holy and blessed memorie, and yet carrye the skarre of his rough and intemperate heate against so blessed and holy a Church as Tigurine was, and specially in suche a matter. And whereas you speake affirmatiuely and simplie, that they called him an *Arch-heretike*, it is not true: they gaue him warning, hee hauing vniustly called them a damnable sect, that he should take heede least he declared him selfe an Archheretike. And whereas you farther conclude, that *Luther had Diuelles*, which M. Charke denied, because they wrote that he *betrayed himselfe in these outragious speeches with his Diuels*, because they were diuelish: you shewe your selfe too too malicious. For they speake onlie of those intemperate spirites that had so inflamed him against them. It is therefore no dissimulation in them to blind the people, to giue him that praise that was due to him. For howsoeuer he failed as a man in some pointes of lesse moment, which was no maruel, darknes hauing then couered the face of the earth, & the church of God being grievously eclipsed, & he being in a Friers cowle, to the end, it might humble him and those that would depend too much vpon his person, to make them rest vpon that infallible rule of the trueth of God; yet in trueth hee was both an holie and Diuine man, of blessed and holie memorie, whose praise we neither can nor wil enuie; endued with most rare and excellent giftes from God, of an excellent vnderstanding, being enlightened of God himselfe with the light and knowledge of an heauenly doctrine, a man of as exquisite learning, wisdom, eloquence, courage & zeale for the glory of god, as that time might yeeld; & yet it is not meet, neither do we make his writings, or any other mens sithens which haue bene more excellent, equal with the word of God, or rules of iudgement to stand vpon, to the preiudice of that. This honour we giue and reserue to God, and to his holie worde alone. Neither doeth this gaine saye Maister Charke for their care of concorde and vnitie in the Gospel. For it maye appeare by their sundrie meetinges, yeeldinges, and greate toleration, that at the first they shewed one towards another; the studie and endeouore they vsed for auoyding of termes when they agreed vpon the matter, and takinge suche as might beste fitte and expresse the trueth; by their sundry meetinges, and presence of Princes on both partes; and afterwards when heates growe sorer and sorer, from sparkes to flames, and from flames to fires, yet were there sundrie bookes written by men of more temperate spirites, if it had bene the will of GOD to haue quenched the flame, that that hurtfull contention might haue ceased:

*Admonit. Tbra.
Palat. fol. 198.*

*Sleidan. lib. 6.
lib. 13. 14.
Colloquium
Vormaciense.
Marpurgense.
Ratisboniense.
Smucaldense.
Asteburgense.
In Rases proto
collo Palatin.
V Viteburg.*

An Answer to that foule and

*Dialecticon boni
viri* and sundry
others.

Reade all their
bookes written
in his matter.

Monkes & fri-
ers drawn by
frō Parsons, E-
lizeus, Daniel
Ioh. Baptist.

Popish argumē-
tes.

and as for the reformed Churches, so farre forth as they might, without the betraying of the truth, it is certayne they haue euermore kept peace, and accounted them as brethren, howsoever some amongst the others haue rather choosen to ioyne with you Papists and you with them, as they haue beene neerer in Religion to you, and you to them. The rest concerning this matter, I leaue to Maister Charke himselfe. And so doe I those Treatises whether the Iesuites be *Sc. Etaries*, and of Friers & Nunnes which you wil needs haue Religious, seeing they are matters of doctrine, only I wil note some weake collectiōs, & a few vncomely & slanderous speeches vttered by you, & so passe it ouer, as filth vnworthy to be ouerturned, hauing also touched them as much as I thought necessary.

Heere you cauil againe at M. Charkes confuse order, when hee is compelled of necessitie to followe yours and not his owne, which in verie deede is nothing but a confuse heape without all order, & wholly besides the matter. For what a reason is this to proue a different life from others, from the examples of *Elizeus*, *Daniel*, *Iohn Baptist* and such extraordinarie persons? Because they extraordinarily called of God, fell from the common course of men, to liue extraordinarily. Why therefore the liues of Monkes, Friers, Iesuites, and the rest, leading a different life from the rest, doe it by their authoritie, and lawfully according to the word of God. But if it be plaine & euident, that these extraordinary things which were in these extraordinary men, that measure of the spirite, working of miracles and manner of life be ceased together with the, and haue not bin found in anie of that sort; it followeth that they are ceased, how soeuer such brainicke heades, shal boast of them. This argument of yours is like the rest of your arguments *Elizeus* to make the water sweete, cast in salt, *Ergo* we must haue holy water. God said, let vs make man according to our image, *Ergo* images are to be made in the Church. These extraordinary men exempted from men led a different life from the common sort of men, *Ergo* they were Monkes & Friers, *ergo* a different life is set downe for vs; which is a *Non sequitur*, vnlesse you can proue that Iesuites from *Elias*, from *Elizeus*, *Iohn Baptist*, and *Christ*, haue that spirite of theirs doubled vpon them, so as they haue the same testimonie from God of their calling, and the same giftes to warrant their calling by. And what though *Hierō* setting before these that were in the beginning (far better then these later wicked ones, & idle losseles, that consume the fat of the earth, and are as the plague of caterpillers) doth stir vp those that in
his

his time liued in our places, laboured and were vigilant in studying the holie Scriptures, not mē of any professed religiō in the ministry, but such as indeuoured to be made fit for the ministry of the gospel by som things that were in those singuler and extraordinarie men? must these therefore be drawn in Rule, and by and by make a newe ministerie and order? so we shoulde not haue so manie notable men, so many names, and profes-siōs, but indeed so many orders to hang vpo them as vpon their patrons. And in deede this hath alwayes beene the patcherie of Poperie, not to looke to Christianitie, and to follow those things which are to be follow-ed of vs, but to looke to men, and to beare their profesion and order frō men, so that among them in trueth Christ was vtterly lost and forgotten, and this they receined from the Gentiles: as they did most of their things besides. Neither is M. Charke's argument absurd, that if *Elias*, *Helizens*, and the like had bin patrones & patterns of Monks, and Friars: it is lyke the holy men before Christ, and in Christs time, would haue found out these orders, and haue led these different liues, they woulde haue vowed voluntary pouertie, abandoned their possessions, & prouided as holy & streight rules as euer *Francis* *Dominicke*, or *Layolas* coulde haue done. Againe, that which you cite of *Adam* for marriage, of *Abell* for Shep-herdes, of *Caine* for husbandmen &c. They are not proper. For though these things begā in them, yet they were not the beginners, al these were the ordinaunce of God, and forthwith after them, they were imitated & followed of men, as giftes of necessity fit for the preseruatiō and main-tenance of men.

For *Iohn Baptist*, M. Charke collecteth right, and grypeth you to the heart, and that without any wilfull mistaking of the question. And if it be now a thing indifferēt, & not of necessity, I cannot see why you shold vrge with such toughnes, those abhominable orders, as if there were no saluation without them. Neither was Iohn his austeritie & order of life, volūtary, but necessary inioined by god, & he sanctified to it, frō the womb of his mother. We say it is not lawfull for any to vowe to doe that whiche God hath not commanded. God hath not cōmanded any man to liue in any extraordinary course without a vocation, begging at euerye mans doore, and wilfully to deprive himselfe of the moderate vse of those gifts, he hath vouchsafed to bestow vpo vs for the necessary sustentation of this life. The profesion of Christe ouerthroweth no vocation that hath a foundation from the worde of God, seeing therefore that a man in mar-riage, as wel as out of marriage may bee, and is the Lordes, seeing in the

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ministry and without the Lord hath his seruants, in the state of bondage amongst men & freedom, why should any draw such a burden vpon themselves, that God neuer laide vpon them? If God lay anye such thing extraordinarily vpon any, he giueth them strength, & specially annoynteth them to such a worke: so he did to Iohn Baptist, who if he bee a monke of the new Testament, & a patterne of your Monkes, I am sure your Monkes are as like him as flies and Elephants.

Whether an heretike or a Sectarie bee all one, let Maister Charke and him trie, But for Maister Charkes argument which yet this corrupter of al things frameth after his owne fashion, he doth nothing but cauil at it. For as there is a true difference betwixt a Sectary and a sect, the one being spoken of one, and the other of many, so euery Sectarie is not an Heretike, because he is a Sectarie that hath deuided himselfe by some singular opinion from the common profession of the church: but not an heretike, vnlesse stubbornely he stand in it, and mainteine it. The like is to be saide of Schisme, which sometimes is taken in the good part: & so they cal vs Sectaries from their Romish church, & Schismatiks, because by the grace of God we are departed fro Babylon, & from their errors. The exposition of Augustine concerning the schisme amongst the Corinthians, sitteth the papists right. For they hold one mans baptisme to be better then another, and one mans profession to be holier then another. They deuide the seamelesse coate of Iesus Christ: & therefore your examples from the Archb. of Cantebury, and the rest, are not only fond and malicious, but knauish and slanderous.

For that whiche hee saith of the Pharisees, hee aunswareth himselfe, for though they were Heretikes indeede, compared as Maister Fulke noteth with the Apostles, yet they are not saide to bee sectaries deuoyded from the church in respect of the Iewes, For they were the chiefe, and occupied the chaires, as like the papists, as if they had beene spit out of their mouths.

That also is foolish, which he bringeth in against Maister Charks definition of a secte, when hee saith *they are a companie that differ in matter or forme of profession*, bringing in Bishoppes, Ministers, Iudges, Lawyers, as if they were Sectaries: when as hee purposely leste out the chiefe difference, to wit, that they differed in matter of religion. For wee holde not that euery one ought to goe alike: there are and may bee ciuil differences amongst men of sundry vocations, which yet noteth no sects, & though papists haue distinguished their greasy ones fro others, & to put difference

difference among themselves both in forme and matter of provision, yet I know no such difference in the Gospel, and what is this in respect of the that are of one haire and calling? Hee might as well haue alleadged that seruants go not like their masters in apparrell, nor women like men, therefore they are sectaries. But if hee had reasoned truly: wee differ from others, and one from another, in forme of apparrell, in diuersitie of rules, in matter of religion, disagreeing in great points of our owne religion, admit it were truth; but in deed from Gods word, *ergo* wee are sectaries.

Whereas hee triflcth in deede childishlye and ridiculously against *M. Charke* for holding that a secte is a companie of men, &c. comparing it with an heresie, with phrensie, abusing those places of the Actes, of the Galathians, and the second of Saint Peter, chap. 2. they deserue no answer, for the comparison is vnequall. A secte in our tongue, signifieth a companie of men that holde erroneous opinions contrary to the truth. An heresie is the error it selfe roughly maintained, receaued by common speech in the worse parte, and phrensie noteth the disease it selfe, as it might bee in *Parsons* or *Hetwood* or some such like, whom of phrensie wee woulde call phrantike, as beeing of a secte wee would call a sectarie, or of holding poperie, whiche is an heresie, a popish heretike: and hee himselfe confesseth, though hee will not abide it in a definition, that it may signifie improperly a companie of men; and yet his young masters of *Rhemes* are content to vse the worde against vs, although they can neuer proue that wee haue cut our selues from the Church of Christe, howe soeuer wee confesse that we are departed from them, & themselves are still sectaries, who haue cut themselves from the body of Christe.

Now against *M. Charkes* collection in prouing the *Iesuites* to bee a secte, because they are seuered from the rest of their confederacie, by apparrell, order of life, yea and matter of religion, making a peculier vowe, preaching euerie where as the Apostles did (as you say) of free coast, whippyng and tormenting themselves, conceaued of *Loyals* a creeple, and scarfe hatched out of the shell: you say it is a conclusion fit for a man of his making, I know not well what you shoulde meane by twyting his making, vlesse you would strike at God the Creator and maker of all things, who hath done al things exceedingly wel, except *Iesuits* wil blasphemously euen also in that, take vpon them to put to their handes for the bettering of his glorious worke, But you say, it is such a conclusion as hee made in the Tower: surely, both this and that in the Tower,

Gene. 1.

An answer to that fowle and

thankes bee to God were so twisted, as your greatest *Gordian* could not otherwise vndoe them, but by a plaine hacking them asunder, as also you doe now. As for *Campions* conclusion at Tyburne, it followed rightly of those premises where into hee was entred: For beeing a traytour, hee receiued the rewarde of a Traitor, and so did the rest that suffered: and I beseeche God that such conclusions may followe to all the sort of you, that shall enter into the like practizes. For it is meeter that they dispute with the gallows then with their pretended disputations, to bring the truth into doubt, to disquiet the state, and to practise the overthrow and destruction both of the Church and common wealth. But you aske, *what there is in this illation that can prooue the Iesuites a secte, if all were graunted. That they vow to preache heerein (you say) they doe but as the Apostles did; that they did it of free coast, why hee may bee ashamed to finde faulte with that, seeing Christ commanded it?* As for whipping and tormenting themselves: why *Paule* chastized his owne bodie, hee carried the brands of *Christe* in his flesh, and there is much talk in the scriptures of mortifying the flesh? Surely all these doe proue them notable sectaries as like the *Circumcellions* as can bee and shewe most liuely vnto vs, howe wickedly you peruert the scriptures to your owne damnation. For will you make that commandement giue to the Apostles stretch to the maintenance of a gadding ministerie in al places & for al posterities? in your order of Iesuites? which yet is not reckoned amongst any the Ministers of *Christe*: Was the office of the Apostles temporall, their extraordinarie giftes ceasing, their office of Apostleship also ceasing, because they must bee called immediately of God, bee conuersant with *Christe*, and see him in the flesh, whose ministerie was the wide worlde without all limitation, as appeareth by the same commandement that you alledge? What busfarde but a Papist or an Anabaptist, woulde euer alledge the scriptures so? The Apostles forsooth vowed to preache. Therefore Iesuites, that are no Apostles, haue no office place, or calling in the Church, they must vowe to preache: The Apostles were commaunded to preache euery where and of free coast as you say, therefore the Iesuites will become newe Apostles, and they will preache euery where, and gad vp and downe of free coast, And yet further as these argumentes are false, so these scriptures whereupon they are grounded are wrested. For where can they proue that the Apostles vowed to preache, seeing preaching was layde vpon them of necessitie, and was not voluntarie as they insinuate? Again, how can they

Mat. 28.

Mar. 16.

Mat. 10.

out of these proue that they must preach begging, seeing they make nothing against the taking & possessing of those things that are necessarie, for Christe in the same places teacheth that the labourer is worthie *his* reward, and themselves expound it: *that preachers may not carefully seeke after the superfluities of this life, or any thing which may bee an impediment to their function. But for necessities they deserue them at their hands for whom they labour spiritually:* yea the Iesuites themselves vnder this colour of free cost, receiue double the value of the stipends of painful & godly pastours: whereas in deed they haue no right so to doe, hauing no ordinarie calling in the Church of God. As for the chastising that Paul vsed it was such as was inioyned, and is necessarie for all Christians, Mortification of the corruption of olde Adam is taught, & ought to be put in practise to the humbling of all, to bring that vnder the obedience of Christ. This maketh nothing against that cherishing & maintenance of our bodies, which is meet to be done in sobrietie, Paul speaketh therfore of taming the corruption of the fleshe, & would not haue men to hate their flesh. It is written in the law of nature, that no mā hateth his owne flesh, but rather cherisheth & nourisheth it. For this is the reason of the commandement: That husbands should loue their own wiues because they are one flesh with the. He meneth therfore not that outward exercise of the body which bringeth little profit, but the inwarde. Moreover, the marks of Christ that S. Paule carried in his body, were the scarres of his stripes, laid vpon him by persecutors and tyrants, and such you were wont to lay vpon vs. But what maketh all these to proue whipping of your selues? The examples of Iohn, and of those holy men mentioned in the 11. to the Hebrewes proue no such matter: the example of Baals Priestes that launced themselves, would haue proued it better. The one was extraordinarie in Iohn, the greatest though the last amongst the Prophets, the other testifying the miserie that holy men indured, laid vpon them not by themselves but by others, wheither they must haue forsaken God or els haue lost their liues. As for *Marcus Marulus*, whee we get his booke and reade it, wee will then tell you more of it, but if it bee of your religion, wee perswade our selues that there is no greater stufte or soundnesse in it.

But if whipping cheere be such a good cooling to your flesh, cyther your Popish Votaries vse it not, or els it hath not that effecte. For in truth all the worlde stinketh of their adulteries and wicked liues, be- like they lay not on harde enough. If it bee so good a remedie, why doe

New testament
of Rhemts in
Mat. Chap. 10.

An answer to that fowle and

*Herding against
Apol. Fol. 162.
Discoverie of
Iohn Nichols,
fol. 49. Pope
Sixtus builded
the stewes for
both kindes &
gaue leaue for
Sodomitie.
Job. a Case.*

doe you not vse it oftener? Why doe you not suffer others to lay you on, that wil pay you more surely then your own partiall hands? Certainly if you had done it in good earnest, your kingdō wold not for shame haue stood so for the stewes as it hath done, nor for the maintenāce of simple fornication to bee no sin, neither woulde your monsters haue written in the praise of Sodomitree, and haue been found so filthie in all their wayes as they haue beene.

Concerning *Hieroms* practise and others punishing their owne bodies so immoderately, wee giue them no farther credite therein, to folow their example, then wee finde them warranted by the word of God. Our liues, are not our owne no more then our bodies are, and therefore wee must cherishe them by those meanes that God hath appointed. No man hath hated his owne fleshe, but cheriseth it. This is written in the lawe of nature, which is the lawe of God. Mortification respecteth the killing of the corruption of the olde manne, it teacheth vs not to kill our bodies: yee may as well say, you will pine your selues, hang and draw your selues, cut and slash your selues, as whip your selues. As for your knauish and ruffianlike speech, calling him *runnagate Fryer*, as also you do *Luther*, whiche I maruell, considering it is an abasing of your owne order, it is a fit couer for such a cuppe. And yet I thinke you faile in your quotation. For *Peter Martyr* neuer wrote vpon the thirde booke of the Kings and sixteenth Chapter, hee wrote onely vpon two bookes, and the last was ended by *Volphius*. But as in this, so in all the rest, you bring vs very little of your owne reading, but that which others haue scraped together for you,

As for our *Eatons*, and *Hinshaves*, if suche were as well punished among you, as they are amongst vs, you woulde haue as few such loose liuers as wee haue, and if both you and they were punished vpon iuste conuiction so as we desire & the law of God hath appointed, you should neuer trouble and pester the worlde. The more wee haue, the more is our sorowe, and yet you haue no cause to hit them in our teethes since they are punished amongst vs, and therefore not iustified by vs. You tell vs of one or two, but wee coulde tell you of thousandes, and those not punished but maintained, because forsooth they were anoynted, & by that priuiledge exempted from the hande of the Magistrate. Your other prophane and filthie speeth, woulde rather bee corrected by the rodde of correction, as in an impure & malicious wretch, then bee confuted by wryting as in a ciuill and honest aduersarie. Your conclusion in deed maketh

vp all and shall stande : *that the Iesuites* (whatsoever they prate of chastising and whipping themselves) *yet they are no fooles : who haue not bodies of yron but sensible as ours are :* and therefore will lay on soft enough for hurting them selues.

Your answer to the last reason, hath no reason nor truth in it: for neither is their order grounded vpon the holy scriptures, nor vpon the practise of any auncient fathers, no more then these superiors whom you name, are superiours of the Church, or haue any ordinance from God: therefore the *Iesuits* order is a sect, separated from Christe, & hath no part of that communion of Saints.

Whether the *Iesuits* vowed or no, after the example of those heretiks that whipped themselves, I leaue to M. *Chark* further to discusse, but I take it, howsoever you denie it, that in such hard works they would be loth to adde that, vnlesse they were bound by the vowe of their profession. And herein you cannot denie but they whip themselves as those heretikes did, thinking to attaine thereby a greater perfection then others, But you laugh at M. *Charke*, and I say you may laugh at your own follie, and your laughter is madnesse: for there were heretikes longe before these were bredd in your boweles that whipped themselves, long before prating *Prateolus* or *Alphonsus* were borne, and you learned to whippe your selues long before, euen of them, Baals Priestes not onely whipped themselves but launced themselves. For the name of *Iesuites*, you stumble at your owne straw, graunting that which is in controuersie, & yet wrangling, as though some wrong were offered you. And it appeareth plainly in M. *Chark*, by the places quoted in his booke, euen in those Chapters, that he vseth the same word. And yet you say he is to impudent to attribute it to *Turrian*, & because he iustly calleth it a blasphemie, for drawing to themselves the name of his office, yee call him *angrie gentleman*, and communicate that name vnto him, which is none of his but yours. For none haue Syrs added to their christen names alone, but either knaues or popish Priestes, and yet you tell him: *hee may haue his part in that comfortable name of Iesus, if he exclude not himselfe*: wherein as you doe but tell vs that we knew before, & ouerthrow your rule of perfection, so also you witnes som freewil with the Pelagiâs to be in vs: & of your liberalitie graunt more thē in truth you mean, for I suppose your meaning is not that all that haue part of saluation in the name of Iesus, should enter by & by into your new deuised order of *Iesuits*, howsoever otherwise they be christians, which yet maketh them not a distinct order

An answer to that foule and

frō other Christiāns as Iesuites of y^e name of Iesus do. But you say this is no iniurie to others, & that you shew by fumbler exāples of seruing y^e Q. onely with more deuotion then others: whereby you insinuate that Iesuits are more deuout forsooth then others. And that the Iesuites taking this name properly vnto themselves, doe no more but testifie, that they are deuouter seruants of his then others, even like as they that serue the Prince, leauing all other things: wherein the comparifon is vnequall, the one beeing lawfull, when one is lawfully called (for els none can bee a Pensioner or of the guard, without iniurie to thē that are of that office) the other being vtterly vnlawfull, from the essentiall name of Iesus, to drawe into an order: and howsoeuer you iest at ryming *Elderton*, which is one of your common places, both in *N. Discouerie* and in other bookes, as also in this? yet you cannot so easlie auoid it: For if you that will bee Iesuits ought to doe as Iesus did, in all thinges to followe him, to preach freely, to worke myracles (which you hold stil to be necessary in your Church, and if in any your deuised orders, then ought it to be most especially in that principall and high order, for I thinke you will not suffer *S. Francis* to goe before him, howsoeuer you beare with the virgin *Marie* for your new *Annunciants*): Why then you must likewise walk vpon the waters, raise vp the dead, cure the lame, giue sight to the blinde, &c. as Iesus did? Neither can that bee alike, that Christians must doe the like too, if they will be called christians. For the name *Christian* is a name common to all that are baptised into the common name of *Christe*, and no name of any sect or order, as is your proude name of Iesuites: For so your order shold haue been broken in vpon, and you would not be contented that euerie one shoulde haue parte in your hypocritical sect, & become fathers. For if euerie one that is a christian were also a Iesuite, why, then the children borne and baptized within the couenant, both young and olde that are Christians, should be Frierly brothers and fathers both at once?

Concerning your religious orders, so much hath been saide by many learned men, as I neede not to stand vpon it. A great difference hath bin shewed betwixt those auncient religious men as you call them, that liued in times past, and yours: They sorted themselves into priuate places, into Woods, Deserts, for the sauegarde of their liues, where afterwarde as it were in Colledges, they might take oportunitie, not onelie the better to serue God, and to bee from the hauing of those common corruptions, that were amongst men, but followed their labours, labour-
ryng

zing for their maintenance with their hands, so farre off from being any secte, or challenging any ministerie in the Gospel, that they neither bear any mans name, or tooke any mans office vpon them; nowe what likenesse is there betwixt them and your vermin? In deede afterwarde the worlde growing from worke to worke, that which they did, in some good affection, in daunger and not vterly vnlawfull, the other that followed without any grounde of the worde, did institute as a vocation, whiche was the cause that as many of the auncient fathers wrote highly in the commendation of the, so som wrote against the and through a blind zeale growing to great superstition, they tooke on so with those that falling from that good beginning as they thought, liued afterwarde either licentiously, or els could not continue in it, without that lawful remedie that God had appointed for them. Your hypocrits that ensued, these grewe so from worke to worke, till there was no more likenesse betwixt the first and yours, then there is betwixt & a man a monkie, then betwixt light and darknesse.

As for that you bring in, tending to perfection, *by the counsaile of Christe, it is a counsaile generall*, not onely belonging vnto sectes and *Math. 19. &* sectaries, but to all Christiāns, that they should renounce the world, strue 16.

to perfection, bee holy, euē as Christe is holy: whereunto if all Christi- All Christians
ans doe not strue, forsaking the world and all that is in it, to take vp the must renounce
Crosse of Christe, & to follow him, they do not as they ought to doe. But the worlde.
whereas you dreame that this cannot be done, but by *abandoning our possessions*, by forsaking wife and children, by casting off those seuerall duties wherein God hath all sortes of Christians: you are farre deceived. And other wise seeing the best is best, & the head of the church, whiche you blasphemously make your Pope to be, is the highest, mee thinkes hee should cast off his goldē coape, renouēce his triple crowne, his liuelode, & large possessiō, & become a Iesuit, so should al your popish kings, dukes, Earles, Barons, & knights, & al that fauour & loue your religiō amongst the people. If your order be the order of perfectiō, wherein appeareth such strength of chastitie, that you cā liue purely, such contēpt of the world & worldly things, that you chuse to be in a volūtarie pouerty, & alwaies are chastising those carcases of yours that your soules may be saued, why should not al the rest of your beggarly orders imbrace this order as the highest & perfectest? But I see whither you go, & so may all the rest that wil not be blind: In boasting of perfectiō, you maintain all corruption, in sced of volūtarie vowing of chastity, hauing not that gift, one of you

An answer to that foule and

amongest a thousand, because our Sauour noteth it as a rare and extraordinary gift, you follow all kind of whoredome, filthinesse, & other vn-
 speakable abominatiōs; all the world stinketh of your chastitie: & as for
 voluntarie pouertie vnder the colour of that, as al the rest of your prede-
 cessors did, you possesse great riches, where you haue all thinges richly
 prouided for you, the goods of your fauourits at cōmandement & what-
 soeuer in a maner they possesse. Yea, you haue so handled the matter,
 through your deepe hypocrisie & dissimulation, that where soeuer you
 haue become, you haue marred the market of all the rest, & as y^e curmug-
 gians & cormorants of the world, you haue gotten into your handes all
 that, where with the rest were wont to be maintained, How beggerly so
 euer you com at the first, yet within a while al others of these bottomles
 Locusts, *Dominicans, Franciscans, Augustinians*, & the rest may goe
 shoe the gosling, if once you get in a foot. This hath bin seen in *Parise* &
 in other Cities, and is iustificable by the complaints and whinings of them
 selues, so that the Lord maketh you as vipers to gnawe out your owne
 mothers belly, and as Tygers one of you to deuour another: such volū-
 tarie pouertie, I thinke any man would be glad to vndergoe, if they might
 doe it with a good conscience, to handle no money, and yet to lack none,
 to haue nothing, & yet to possesse all things: & yet this is not that, that
 the Apostle speaketh of, though you shame ignorantly and wickedly els
 where to abuse that place to your purpose. And so also he abuseth that
 place of *Peter*, concerning those *which are called the lot & inheritance*
of God, For albeit the first council of *Nice*, *Origene*, *Hierome*, & others
 haue specially attributed it to those that haue bin, as it were the Lordes
 peculier, being consecrated to his seruice & honor, as those first fruits that
 were offered, & other sacrifices, that were set before him being seperated
 as it were to his seruice; yet what maketh this to ground that foolish di-
 stinctiō vpō, of Clergie & Laitie, making the one holy and the other pro-
 phane, the one as gods portion, the other as diuels: whē the people are no
 lesse the Lords thē they, nay when they are none of the Lordes because
 they yeeld him not that homage that doth belong vnto him, nor obediēce
 according to his wil. We know that the ministry of the gospel, with all
 the maintenāces & prouisiōs therof is the lords, but it is so his, as it is for
 his people, appointed as a means to bring thē to him, & to testifie, euē as
 the first fruits did, that he hath interest in al, & they belong vnto him, &
 they whō he vouchsafed of that excellēt honor, should be partakers with
 him of y^e cuerlasting inheritāce. *M. Chark*, not like a wrāgler, but as one y^e
 main-

So did the Fri-
 ars before the
 Franciscans,
 Dominicans,
 & others.

In the descrip-
 tion of their
 Seminarie of
 Rome, which
 was taken be-
 fore it was ful-
 ly imprinted.

mainteineth the euerlasting truth of God, taketh not exceptiō against the in this point without cause. As for reproching him with a title of their priestes, calling M. *Charke*, *Sir William*, he sheweth what estimation he hath of his owne priesthood, being a proude Iesuite, ywisse against that popish deuotion (if he bee the author of this booke as I take him to bee) which he would seem to haue in the first part of his resolutiō, set forth of late vpon false groundes, to bewitch men, to drawe them from faith in Christ, to workes in them selues, wherby to be iustified, that when by the law of God they shal find how far they are off frō that perfect obedience, they may be swallowed vp, & vterly despayre. *That of the Apostles*, is far fetcht, & serueth nothing to his purpose. For *though they were sent, and their sending letteth not others also to be sent*; that are distinct members of the church of Christ, being members vnder him, & in him, drawing life from him as from their head, & hauing a distinct office, such as Apostles, pastors, elders, & deacōs haue, yet al that are sent are not apostles, nor al are not pastors, elders & deacons, no more then al that are sent from the Pope, which is the head of the Antichristian church, are Iesuites, because they are sent. Agayn being sent from the pope, that proueth not that they are sent of Christ, but rather the contrary, that they come from the Diuell whose minister the Pope is.

The Papistes
vse their owne
Names in de-
rision.

Concerning these that are good and euil religions, and that M. Chark- saith; *he speaketh not against the good but the euill, as Augustine & other of the fathers do*, he answereth so doe they also: but he wold not haue their good offices to be condemned for their euill liues, Surely no more would we. But in that he matcheth Bishoppes and princes with Monkes and Friers, as though they had a like warrantable calling out of the worde, he is besides the cushin. For we know that the office of princes whatsoeuer their liues be, is of God, so is the office of Bishops or ministers; but let him proue with all the Logike he can, out of the worde of God, that his Pope, Cardinales, Iesuites, & Friers of al sortes are officers in the Church of God, that is, haue their places in Christ his bodie, which is his Church by the appointment of God, and then the controuersie is at end. That concession of M. Fulkes doth not hinder this cause, for he matcheth the old Mōks with the new, but he speaketh not of the lawfulness of their calling, and though he did as being lawfull in them, who like Studēts liued for the supplie of the ministry, yet these latter doe not so, vnlesse it be to the supplie of a blasphemous priesthood against Christe and his Church. Neither doth the name alwayes warrant the vocation, no more

The Pope, his
Cardinals, Fri-
ers, Monkes
and Iesuites no
officers in
Gods church.

An Answere to that foule and

What the learning, paines, and holines of Papists are.

Mat. 7.

Eph. 4.

then the name of Popish Bishops who are Lords, & ouerrule the church like tyrants, doth warrāt their office to be agreeable with that of bishops and pastors in his church, or to be that very office, wherein they haue nothing but the bare name. As for that he boasteth of their *learnednesse*, *painfulnesse* and *holinesse*, iustifying them against M. Charke; he remembereth not that this maketh litle for the iustification of their office; besides he shamefully beggeth at our doors, that which we wil neuer graūt him. For their learning leading theselues & others from God, maketh them neuer the better Christians; & as for their painfulnesse, if they take any, it is not to bring any to God but to the Diuel, & their holines is no true holines but hipocrisie, because it is without the holines of Christ, from who they derogate in the greatest point of his glory, even in the matter of saluation. As for their being preachers, they of who M. Chark writeth were preachers of the truth, & these of whom you write are preachers of lies, running from place to place, where they haue no calling in the Church of God, because the Church of Rome is not that church of God; neither doth M. Charke, nor any other of vs iudge of them, otherwise then wee ought, & as the scriptures haue taught vs; wee iudge the fruites by the trees, & we condemne them as they are and continue in their errors, *And for labouring with their handes*, wee doe not bynde all men vnto it. For we know y^e he that laboreth in his calling doth please God, thogh he hold not the plow. You might as wel haue brought in their scullions, cookes & gardiners: but we say that these old Monks laboured with their hāds to shew a differēce betwixt the & you, They were not the Lords of the earth, they had no such faire houses & possessions as you haue gotten through your hipocrisie & wrōg, frō the iust possessors. Againe, though *Pius 5.* & other your popes shold haue thousands of the, out of their houses & his erected seminaries to supplye his church as you saye, not as M. Chark doth, to serue, *but to gouerne the church* within so little space, yet al this helpeth not your cause. For their head is Antichrist the pope, that is that aduersary & not Iesus christ, into whose body if they were iustly knit & cōpact (as the Apostle speaketh) they should draw their life & beeyng from him, but that they do not, they are but of yesterdaies hatching, and whē that king of glory in the day as it were of his coronation, ascending into glory, did giue giftes vnto men for the ful furnishing of his church, these were not found in his bande, nor a manye more besides, whiche the Pope hath since deuised by the counsaile of Sathan, for the mayntenance of his kingdome. As for that girde at M. Charkes *benefice*, the truth

trueth is hee hath none; & if he had as he is wel worthy of one, yet hee might haue missed in such an obscure place; belike hee vnderstood this in some Barbers shop among other newes, comming as disguised thither in his apparel as *Campion* did when he was taken, and whether he did or no, for the truth of it, there he might haue had it. Besides he stil boasteth of that he hath not, for though Christendome containe al such places & countreies as are separated by the profession of Christ, from the Turke & other infidels, yet neither is popery or Iesuitical Monkery christianity, & therefore he iudgeth no otherwise of them then he ought.

As for his *three sortes of voves*, to wit, of *povertie*, *obedience*, and *chastitie*, which he maketh to be the essential points of a religious life; he might haue remembred his own answere, that they who haue not made these voves, haue yet their places amongst the religious; and it was necessary; for Christ being asked of one that stood vpon the keeping of the law and would be saued by it, that he should knowe the perfection of it, though he could not doe it; that he might haue sought vnto Christe. And

Of wilfull
chastitie.

howsoeuer those old Monks vowed povertie, obedience, & chastity, which yet reſleth to be proued by that authority that cannot bee replied against: yet it followeth not bicause they did naught, therfore we must do so. For good men haue done many things amisse. And what warrand had they, or haue any now to take vpon the to do that which they canot performe, or which they ought not to do? Christiā religiō in the greatest perfection letteth not men to inioy the commodities of this life: neither did these votaries, & specially the later abandon them, but rather vnder that pretence, inioy the more & rob al the world besides of the. And as for *obediēce*, if it be not in al christiās, their professiō is in vaine; but if you meane it of submitting theſelues to their rules that are the deuises of men, why the it is a slavish subiection to men against God & his word in those things wherein God hath set the free. The other of *chastity* is no more in anye māspower to perform without those meanes & lawſul remedies the God hath appointed, the as if a mā wold vowe to fly without winges or with wings of his own making It is a rare & special giste of God. And whilest men haue attēpted that, which was not in their power; in steed of chastity, they haue euen filled the worlde, & teinted it with al impurity & villany. And this was the complaint of those fathers, whom you bring in for the maintenance of your forgerie, calling it by an vnciuil name, better becoming your mouth to vtter it considering your parlon & quality; the to be verified by M. Charke, who vseth neither *cogging* nor *foysting*, that is,

Mat. 19.
pag. 32.

Reade Aug. in
Psal. 73, in me-
dio.

vnder

An Answer to that foule and

under shadow of a truth to utter two or three lies together. But hee that cannot catch a fishe is glad of a frog. M. Charke quoteth those places out of Augustine to prooue what the Monkes were in his time. First, that they were farre vnlike ours: And then that hauing vowed, and yet lyuing lecherously as some of them did, not following that wheretoe they had consecrate them selues, but running with others of the worlde into lewde and lecherous life, he putteth them in remembraunce thereof. But if he had seene that which we haue seene sithence, he would haue cried out vpon such filthy Votaries as yours haue beene, who vnder pretence of their vowed virginities haue beene the verye goates and boares of the worlde, and woofse too, committing those sinnes that are not to be named. Augustins telling the of their sin, doth not impeach the remedy of their sinne, whiche is that whiche God hath set downe in his woorde, *He that cannot contayne let him marrie*. Besides you clyppe S. Augustines sentence: For though he put a difference betwixte them that haue vowed and others: yet in the same place hee teacheth that these are not the best vowes, but he would rather that we should vowe our soules to God; answearing an obiection, and telling vs how to doe it *by holy manners, by chaste thoughtes, and fruitful workes, by departing from euill and doynge that which is good*. I graunt that good and holy vowes are to be performed; but if this be the way to perfection, and a thing that pleaseth God best, more to liue vnmarried then married (although I deny not but it is an excellent gift of God, and a thing that may make a man to go more cheerfully thorow that seruice, God hath layd vpon him, & specially in the time of persecutiō) why the it ought to be followed of all religious men without exception: but this cannot be, For euen amongst the Apostles some were married men; so were diuers holy men since, both mynisters & others. And though you cannot suffer by any meanes this holy ordinance of God: which yet you make a Sacrament, which God hath appointed and sanctified for the preseruatiō of mankind, and for a mutuall helpe and comfort one towards another, and a remedie against sinne, to all men and women, excepting none, to be in place: yet me thinkes it is horrible that you shoulde eyther preferre whoredome before it (as you haue done) or account it sinne, when such as cannot contayne do take it. S. Aug. though you alleadge him afterwards, *that though a Nunne do not marry, but onelie haue a will to marry it is damnable*: yet he saith in the Chapter following and els where, that such a marriage, after such a vow, is yet a lawfull marriage: & he blameth them, that call them adulterers.

*De morib. Ecclē.
cap. 31.
De opere monach.
cap. 14. &
15.*

Aug. in Psal. 75.

*1, Cor. 7.
Heb. 13.*

*De bono vidui-
satis cap. 9.
Aug. eodem lib.
ca. 10. & lib. de
bono Coniug. &
dist. 27. quest. 1.
cap. Nuptiarum.
Epiphani. lib. 2.
30m. 1.*

ries. And *Epiphanius* also though he blame such breaches of vowes, and complayne of their rashnes, yet he saith that iudgement is better then cōdemnation. Those that play the Whores secrellie, or liue in whoredome vnder the colour of sole life and continencie, to the ende they bee not shamed before men, yet he sayeth God seeth them, that seeth al secrets, and wil finde out all their abominations. But hee concludeth that they were better to marry against their vowe, and so after repentaunce be reconciled to the Church, then to adde sinne vnto sinne. As for *Basil* though hee were ouer partiall in this poynt, making *Adam* to bee of a mortall seede by marriage, and *Iesus Christe* of an immortall seede by the incorruption of Virginitie, as though heauen were prepared for none but for virgins, (which yet should help your rable of Friars & Nuns but very little, because vnder the colour of virginitie, they were filthes & brothels) yet in the same book he wold haue such rather to marry and in the feare of God to gouern their families thē to do as they do. And therefore he exhorteth thē to *avoid these wanton baits, wherby they wer allured & take. He would not haue thē to trot vp & down to bridals, nor to giue ouer theselues to filthy lusts.* As for *Chrysost.* authority & *Hieroms*, it is meet that when God speaketh, they shold hold their peace, & herein they were marked & known to dissent from the holy scriptures, as men erring, whilest they durst affirme that the marriages of such were woorse then adulteries: and therefore M. Charke need not to blush at any thinge by you alleadged. It is no new stuffe that you bring, but such as hath bin worne out long agoe. As for the lye you lay vpon M. Charke, it is your owne and not his. For he speaking of the old Monks onely: saith, *they liued in their houses without superstitions vowes*, but he denieth not simply, that they made vowes, and the question is not whether they made any: but how wel they did when they made them, hauing neither abilitie nor warrant so to doe from God.

Basil. de virginit.

Al these places are set downe by others & long ago haue receiued their answere.

Concerning that, whether *Augustine* the Doctour were a Frier or no, which you would seeme to prove out of the 94. Sermon of *Ambrose*, where mention is made of a blacke cowle, and gyrdle of Lether, your note booke deceiuing you (For it is the 92. *de Baptismo*) it prooueth no such thing: but rather that he being chaunged from an Infidell, and becomming a Christian, his garmentes were also changed.

Besides, that there is no mention in that place of the name of Monke, and if there were both in that and others, yet it prooueth not that Monkes were Fryers: and if *Augustine* the Doctour were the

Q.

founder

*ritra rombo d'af
nd of, & blattin
m'ib of Ambros
us 9.*

*up la vob & lamat
ap' an' impost
tentum. C'p' 9
Colonne. R. 202*

An Answer to that foule and

founder of any monasteries, yet these monasteries were far vnlike those Abbeyes, that superstition erected afterwarde. If any suche were, they were schooles and Colledges for the rearing vp of a holie seed, that might afterwards supply the work of the ministry. As for the other Frier Augustine if you wil needs haue him a Frier, & a founder of Friers, it appeareth by the booke of their order which I haue seene, that it is of a later brood then Aug. the doctor; & it is plaine by histories written by men of your owne, that the later Augustine which you wil haue to be our apostle, was as ill a man in euery respect, as M. Fulk hath reported him to be; therefore I wil blot no more paper about him. But if it be a vertue to haue beene a Frier, mee thinkes you shoulde not twyte men with it so reprochfully, no more then you should charge Paule to haue beene a Pharisey: and if it be a wicked order (as it is) it is no shame to haue left it, & rather to haue chosen in the feare of God to be coupled with an honest wife, then with a lewde strumpet, and thus much in defence of him whom you call my L. of Hereford.

Of voluntarie
pouerty.

Concerning Christes spirit of voluntarie pouerty, which you are so often in had with, your exception against M. Charks reply, is nothing. He asketh, whe Christ whipped himself? Your Reply is he needed not because he had not concupiscence. But if Christ be the author & patrone of your sect, (which yet were blaspemy to make him a sectmaister) why shoulde you not follow him in al things? If you leaue some things vndone that he did, & do some things that he did not; are you not your own choosers to take and to leaue? It is not indeed denied, but Christ is an example of perfection not to bee followed of any sect, that they should counterfeite him in all his doings; but that they should follow him in those thinges, which he specially & plainly commanded. And where doth he comand that any shold be called after the name of his office, a part & by themselves to take vpon the to doe whatsoever he did in al things, being the sonne of God, as an exempt person, whom none might follow, sent of God for the execution of that ministry of mediation & saluation, whiche rested in himselfe and in no other. And vnlesse you had the giftes that he had, how can you do the works that he did? Haue you the gift of continencie to liue chaste as he liued? Can you fast without either eating or drinking as hee did for 40 daies together? or can you do the miracles that hee did for the confirmation of your doctrine? And if hee liued as other men, & was founde as a man in al things, sin only except, wherby he was only separated from others, what extraordinary thing was there in Christ, set before vs

to be followed in him, & what ordinary thing not to be followed in him. His great & long fasting for so many daies without any sustenance was extraordinary, so was also his praying in respect of his person, his voluntary refusing of al, who was Lorde of all to make vs riche, and his vsing of all, to teache vs that all the creatures of God were good, & his own blessings not to bee refused as vncleane, worldely, or vile, as you Wretches would teach and insinuate to the children of God. And in these things that are to be followed, other where commaunded in the worde of God: We trust that we the minifters of God, shal by his assistāce follow him in true mortification, whē we shal feele that powerful killing of the corruption of the flesh, which you papists pamper & reare vp to the ful, that you may commit all iniquitie, howsoeuer you prate of the matter in the ceremony, not comming neere the thing required in deede.

As for that *exāple of Christs going, being bidden to feasts*, which with a yea marrie you twite M. Chark with, as thogh he spake for good cheere, and loued it better then you, *which you say was more pleasant then the doctrine of the whip*; howsoeuer you talke of the whip which you would seeme to loue better then cheere, it is wel enough knownen by your practise, that good cheere carrieth a better tast with you, then the whip: you were & are the veriest belligods that euer liued in this world. And what sharpe strength soeuer your whips had in outward shew (beeing *sensible* mē as you say) they were either not laid on to the purpose, but some foxe tales as it were, put in their places, or beeing laide on in some hipocritical maske & procesion, you were so gorged & crāmed before, that the whip could not greatly annoy you. Indeed your religious locusts, biddē to *associate princes & peeres*, might goe by S. Francis order to such feastes, but otherwise when both *Franciscans* and *Dominicans*, *Benedicts* & *Augustines* got once vnder pretence of religion, teaching that filthy doctrine of satisfaction by works, the good deeds they did for other meriting heauen by your hipocritical prayers, wherof they were made partakers, I say then you were wont to keepe the warmest kitchens of al others: whoso euer were prouided for, your prouision must not be neglected; If it were not had before the kings, yet it was next, & al other noble men must giue place to you, And if fulnes of bread, pride, idlenes, & not reaching their hands vnto the poore, were euer occasions of those sins that were found in *Sodome* and *Gomer*, it was no maruell though the same sinnes were founde lodged within your Walles and Cloysters, where you had al commodities, pleasures, and ease, where your fare was excessiue, your idlenes

Remember Pope Iulie that wold haue his peacocke in despite of God.

In S. Francis orders.

Example by the Monkes of the Charter house.

Ezech. 16. 9. The pleasures and commodities that were in Abbeis & Nūneries.

An Answer to that foule and

Gen. 47. 11. famous, your pride without measure, and your merciesnes intollerable: How soeuer you would seeme to haue been the maintainers of the poore: vnder your preferred vowed pauerie, you were possessed as hath bin noted euen of the land of *Goshan in Egypt, the fattest & moste plenteous* that might be afforded in euery natio & countrey. Your exemptiōs, immunities, & priuiledges were wonderful, so that vnder the colour of forsaking the worlde, you possessed it wholly: vnder the name of pauerie, you were the onely wealthy, who robbed the poore indeede of that comfort which should haue bin yeilded them. We deny not but euen those that *are most religious, may frequent feasts*, but we denie that you are religious. We call none *Belligods*, that sometimes vpo occasion haue greater plentie, then at other times, but we call them bellygods, who haue no other care but to pamper & cramme the flesh. The *Stile therefore is not changed*, but malice is blind & frantike in you, who wil make the world beleue vnder the visard of some litle ceremonie, that you leade the austere liues in the world, when if euer there were a wallowing in al the pleasures of this life, both in the one sexe and the other, it was founde in your Abbeies and Nunneries.

Of selling all,
how that place
is to be vnder-
stood.

Concerning the estate of Christ, whiche hee tooke vpon him, abandoning those things whereof he was Lorde, which hee vsed, and sometimes refused according to his owne will, it maketh nothing for following any such vowe, as you would establishe. Neither did he by that coun-
cil of selling al, and giuing to the poore, counsaile men to cast of and leaue their iust possessions and vocations, which might wel stand with the profession of his truth, but that they shold cast off the loue of those temporal things so, as they did not in regard of keeping them, forsake his Gospel; no more then hee meante by forsaking father or mother, that they shoulde withdrawe anie duetie whiche his law had layde vpon any, or by forsaking the worlde, wherunto we are so often exhorted, meane that men shoulde therefore shorten their liues, or lay violent handes vpon them selues to rydde them selues out of it. Neyther doeth that *example of the Apostles in time of Persecution*, as hath beene often noted, take awaye anye mans proprietie, and therefore, in that your order will haue all thinges *to be common, and no propriety pleaded*, you iumpe with the Anabaptistes wherewith you haue often charged vs, not vnderstanding the power of the holy ghost, that being done in time of persecution, whē the whole bodie was to be cherished & mainteyned. You dream therefore of the example of *Ananias & Saphira, making that voluntary resigning*

resigning of their owne which they might haue kept, against the hayre: who were punished for lying to the holy Ghost: through hypocrisie, and not for breach of any vow, which you terrible stretch out to feare all your votaries, to keepe them in the obedience of their rule, contrary to the rule of Christe and his Gospel in thinges not in their power, whereas this was in the power of *Ananias* and *Saphyra* concerning their own, which they might haue kept, As for the authorities; *whereby hee would proue that Christ and the Apostles vowed that voluntarie povertie:* they haue beene in parte considered before, and wee haue to leaue that to them, beeing too muche addicted to that kinde of vowing without any warrant or grounde out of the booke of God,

The other of *the blessings of God wherewith he saith the Iewes in the olde Testament were deceiued,* and wee in *the newe dandle our followers, tickling fleshy heartes;* whiche hee saith (if hee bee not deceiued) *proneth Master Charke to bee one of those, of whom the Apostle saith, they serue not Christe but their owne belly, &c:* It is an impudent slaunder: we teach men to esteeme of these earthly blessings as of those, that god in great goodnes, hath vouchsafed vs for the maintenance of this transitorie life, and being good in creation, and made for mans vse: wee teach that they are lawfull by Christian libertie to bee vsed soberly, which libertie yet wee hold, ought to bee so moderated by charitie, that we vse not our libertie to the offence of any, but that wee forbear euen of our right, to the ende to doe good, and to drawe others to Christ. As for pleasures and commodities from which men are called so often, and wherein none cleaue faster, then such fleshe flies as himselve, and the rest of that carnall generation, that wholly followe this worlde and their sinful lustes, as if there were no other heauen, vsing thinges not as gaeles and ladders to heauen and to spirituall thinges, contenting themselues with titles and names of holinesse, and deniying the true practise of it. These without all doubt are suche, of whom the Apostle speaketh: that *serue not the Lorde Iesus but their owne bellies,* and vnder their *sheepes coat* beeing yet *wolues,* come in vpon the *flocke* and deuoure them, *hauing sweete wordes, and blessing in their mouthes, but the gaulle of bitterness, and death in their heartes;* because they leade men from Christe, and from his Gospel: and specially of all others, these hypocritically and counterfet Iesuites, whereof this *Parsons* hath shewed himselve most cunning, by that desperate and poysoned booke of his resolutions, which he hath lately sent abroad to make men builde vpon their owne righte-

New testament
of Rhemes in
Rom. Chap. 16.

Parsons booke
of resolutions
the prim.

An answer to that fowle and

Of Luther, of
Loyolas.

ousnesse, and to forsake the righteousness of Christe,

Of *Loyolas* and *Luther*, whome this slaunderous mouth completh together, notwithstanding their difference bee knowen, and testified to the worlde alreadie, and *M. Charke* hath sufficiently set it downe, yet hee is still in hand with it, fetching large strides, that hee may passe ouer the things that pinched him most, and being most materiall, and cropping at words where he supposeth to take most aduantage, he may bear the Reader in hande that nothing lay in his way to hinder him. But these arguments of *M. Charke* which he so ouer hippeth, of *Loyolas* beginning a sect & *M. Luthers* faulter (if any such were as they say he had) whether they might distaine the Gospel, these hee leaueth as poore deuises to solace himselfe in his miseries forsooth, who taking vpon him to make a booke, and his promise being passed thereof to his friends, for lacke of matter must runne out to such imaginations as neuer came into his masterships head. Alacke feeble shifte, when hee cannot answer them, then he quarrelleth for propounding the arguments, and though hee in the pride of his owne heart haue not onely taken vpon him to write a booke, but to write many bookes, and as hee calleth *M. Fulke* with an impure mouth, the Poste horse of the Protestantes is in truth become not onely the packhorse, but the Ass of all the Papistes, to beare their burdens, and to defende all their absurdities be they neuer so grosse, hauing indeede (as it shoulde appeare) vowed to his friends & others, to deface Christe and all his seruants, and to open his foule wide mouth against heauen; yet must hee iudge *M. Charke*, as taking vpon him either that he coulde not doe, or els starting from that, and seeking out occasions, not to be furnished with sufficient defence of the truth. But hee knewe his owne disease, and that maketh him to iudge so of another. It is the maner of all papistes, to quarrell when they are pressed, as though they were overladen, and like sick men, when they can not either swallowe, or keepe in their corrupt stomackes wholesome medicines, then they gulp them vp in other mens faces. And here he will needs yet iustifie his branded witnesses; *Cocleus*, *Hosius*, *Lindanus*, to whom he addeth *Bartolomeus Latomus* against *Sleidan*, and might haue added infinit others of like sort against that excellent man of God *M. Luther*, all which are not only knowen to be parties, such as being enemies, & no indifferēt men, ought not to haue credite, but being bored through the eares, their railings lies & slanders against the truth of god, & him for it, knowē & approued by their intēperat writings, ought no more to be regarded the

Cocleus, *Hosius*,
Loyolas iustified with
shame enough.

ling of geese, or the snarling of butchers cures. Neither doth that shift of his hide his shame, or proue his innocencie, no more thē the breaches of our first parēts, *as being done not in a matter of controuersie but of fact*, For we say, there was neuer any such matter or fact: they were all the sworne enemies of god, who made no conscience to lye, because ther was no feare of God before their eies. What might not Satā suggest vnto thē, they standing for false religiō & enuying this mā aboue al the men in the world, by whose ministerie in the strength of the gospel, the foundations of their babylonical building was so shakē, their crowne & their belly, so rauished & spoiled, y they cared not what they said or wrot against him, And we see by cōmon experience, that godly men & the holiest ministers, haue not the most friends, nay the more they loue & imbrace the truth & folow righteousness, the more doth y world & wicked mē rage against thē, because they wil not run with thē to the same riot. And what though they were Germans, & that foolish *Cocleus* tooke vpō him to write his story: doth that proue that he was so priuie of *Luthers* life & doings, that he must know al things truly, or being not reprehēded, that therfore hee deserued no reprehētion? Still this beggarly Iesuite stādeth with his basket begging that which wil neuer be grāted, For these were neither *reuerend*, nor *learned bishops*, but spitefull wretches & hypocritees, no true bishops, but cōūterfet crancks of Antichrists creatiō, and therfore spared not to vtter with damnable wickednes, & open shame & reproofe of all y godly, flāūderous & false lies against gods saints, namely against *Luther*. And first he wil examine *the reports with a perhaps*: that *they wil yeeld som occasiō of iustificyng their reporters*; nay surely not a whit. For if the reporters be such branded knaues, their reports must needes be suspected of al good men? This *Parsons* is no Eagle, for he is still catching at flies, & yet he misseth thē, or els rather is become a flie himself: for he is alwaies vpō other mēs soares. For that which *M. Chark* thought he had omitted of modesty, wherein he was yet deceiued: Concerning *Prateolus* report of *Luthers being begottē of a duel*, he followeth as thogh it must needes be so, because *Prateolus* was so impudēt to set it down, forsooth by the report of as very knaues as himself, & by a matrone of *Lipsia*, that belike was som popish drab, that loued rather the cōpany of such lecherous *Louists*, thē the assēblies of the righteous, And y which is shameful in *Prateolus*, to set downe reports in print, especially against *Luther*, a publike person, is yet *made a vertue* by him, in cōparisō of vs *Protestāts*, who are wont as he saith, to set downe things, as absolutely done, when we do but beare thē: & he set this downe but by heare say.

Cocleus & Lyndan no bishops, neither learned nor reuerend.

Doe you not thinke that it was *Catella* that intertained *Cenifius* so brauely, who for the affinitie of their names went together as dogs, in anno

But 1557.

An answer to that fowle and

But what *impudencie* is this in *M. Charke*, to say that *Prateolus* ~~ad~~ *uoucheth* it when he doth but set it downe as reported? but first (gentle Syr Robert) tel vs where *M. Charke* saith he doth aduouch it: and then tel vs also if to set a thing downe in print by report be not as much as to aduouch a thing by report. his meaning is plaine that he would haue it left in the minde of the hearers, that *Luther* being begotten of a Diuell, his doctrine and all his doings was from the Diuell. But where should Antichristes state haue been then? This had beene to put the pope out of his inheritance, and to doe him open wrong, who though hee be not begotten of the Diuell, in any corporall generation, yet he is his eldest sonne in nature, bearing his image in himselfe and in his members, euen as Christe is the image of his father, and beeing the only head of his Church beareth his resemblance in him selfe and all his members. As for that hee leapeth at, out of an Epistle of Erasmus, *ad Epistolam Lutheri non sobriam*, which his sobre spirite englisseth, to *Luthers drunken Epistle*: whereby hee woulde insinuate that *Erasmus*, shoulde confesse some such thing, or seeme to bee priuie to it, it is but snatched. Hee that shall reade that Epistle, cannot but thinke him to bee drunke that will gather any suche thing out of it. Besides it is well knowen that howsoever *Erasmus* houered betweene the gospel and poperie, and kept him selfe close, that hee might retaine his libertie, yet hee thought, wrote, and spake honorably to great princes of *Luther*, and iustified his doctrine so farre forth, as the Papists theselues disclaime him for an heretike, which he would neuer haue done, if he had thought that he had been begotten of the Diuell.

Of Erasmus
Epistle.

*Sleiden Commēt.
lib. 2. Epistla E-
rasmi ad Frideric.
Saxoniae ducem,
ad Moguntiu, ad
Campegiu Card.
ad Butheryum.
Anno, 1519.*

And because (Syr Robert) will preuent all daungers, vpon his owne imagination: he deemeth that *M. Charke* will denie it, in regard not so much of the fact forsooth, as of the nature of the thing it self, to wit, that spirites can so abuse lewde women, &c. I thinke if I should deny it, I should put him to his shifts to proue it. For although there may be strong delusions of Satan: yet there cannot be any generation or commixtion, of such vnequall substances. I know that not onely *Augustine* and *Ludonius* vynes vpon him, but many others tell strange thinges of *Incubi* and *succubi* of such filthie spirites: but doth this follow, such a thing may bee, therefore it is so: or such strange thinges haue happened among Paganes, and infidels: therefore *Luthers* mother was oppressed so, and he was begotten by the Diuell, or els prating *Prateolus* saith, it was reported by a woman, For as impudent as hee was, yet he durst not
say

say it for shame, and from him and from others deadly affected towards the truth of the Gospell, others haue receiued that horrible lye by tradition: therefore it must needes bee true that these enemies to God, and all good men, affirme to deface the truth. But for farther answer herin, I referre him to that learned booke of *Wierus de Praestigiis demonum*: and also to his booke *de Lamiis*, Chap. 13. Wherein hee shall finde plainly proued against *Malleus Malleficarum*, and all the pack of those fooles that it is a phanysie: and when he hath answered those reasons, he shall heare what I can say farther in that point both against him, and all the rest that are so shamelesse to defend it.

The like may bee saide of the *Thunderbolte*, which whether there were any such thing or not, it neither helpeth, nor hindereth the cause. It rather sheweth by what meanes, *Luther* beeing then ignorant, and yet desirous to serue God, as hee thought, first after the studie of the Lawe, bent himselfe to enter into a Monasterie. And this beeing done in an vnsetled state, when hee knewe not God, and yet fauouring his iudgements, was desirous to enter a religious life, as it is to his speciall prayse, so it disaduantageeth your superstitious religion, and your whole faction: that by such deuised and voluntarie seruice that hath no warrant or ground in Gods worde, thinke to please God. As for *Lyndanus credite* and *Coclaus*, and the rest, *M. Charkes* reasons stande yet vn touched, which hath broken their heades, and yet *Syr Robert* hath not healed them. All men who haue any sparke of Gods feare, whome the God of this worlde hath not blinded, may easily see in all their bookes and writings, that they haue written (not only against *Luther*, but against others the seruants of God) that they make no conscience of lying. Let them but reade *Staphilus Apologie against Smideline* of the dissentions of *Lutherans* as hee calleth them, and that same pestilent booke of *Prateolus*, entituled *Elenchus Hereticorum*, *Staphilus* his Table of heresies, and *Coclaus* seuen headed beast, with *Fabius Antiologies*, with this booke of *Lyndanus*, and the rest, you shall finde nothing but horrible lyes, gathered either directly against the meaning of the authours, or els craftily and colourably against the truth, to bring it into discredit.

Linda, de fugiendis Idolis, 144.

And yet this monster amongst men saith, wee belise *Lyndan*, when wee say, that he chargeth *English men* that professe the Gospell, to worship the *Dinell*, when yet it is euident, that he saith: casting down other images, wee yet fauour the Image of the *Dinell*, telling a tale

R of

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of a Spaniards that in Pauls Church, looking about for images and finding none but the Image of the Diuel, (which was brought in by Papistes themselues, and placed amongst their saintes) drew out his sword & thrust the diuel through, bidding him to pack with the rest. The like tale is that of those in Leyden, and the note in the margent out of Lyndā, insinuating plainly to the world, that Calvinists worship the Image of the diuel, & maintain & worship that together with the images of the theeces hanged with Christ, but abolish al other Saints, both he Goddes and shes Gods. But the truth is, and doth appeare to all that feare him, that the whole lump of Poperie is nothing els but a heape of Idolatrie, and hauing no commandement from God, either for the setting vppe, or adoring of Images, it muste needes bee, that they adore their owne imaginations suggested by the Diuell: and so honour not God in truth but the Diuell, from whome is all falshood and lyes. And from that spirite proceeded those monstrous and ridiculous lyes, wherewith hee hath filled his whole booke, as that Luther, under pretence of keeping some fewe ceremonies, hath consumed al the flourishing hearbes of the Lordes garden, and that retayning the others, hee hath done it, to deceiue the simple, that Calvinistes (as hee calleth them) become Turkes, that Caluine, Beza, and Marlorate, were Arrians, denying the Diuinitie of Christe, and therewith also they charge Luther, affirming him to haue trusted more in his Kate & Philip then in Christ. So they begge at our handes, that we holde that the Gospel of Christe, and the worde of God, hath failed in the Church of God, and beene a straunger from it, as though they were the Church of Christe: and that Caluine and Luther teache, that God compelleth men to all kinde of iniquitie: that Melancthon woulde haue all the liberall artes utterly taken away, and onely handicraftes to remaine. It woulde wearie a man, to reckon vp all their abhominable slaunders and lyes, which no man will beleue, vlesse it be such as God hath giuen vp, that forsaking the truth, in his iust iudgement being lead by lyes, they may in the ende receiue with their father the Diuell a lyer from the beginning, euerslasting damnation.

see page 110.

Pol. 10. 11. of
the same book.

Fol. 40.

In professio. Ca-
soli. Sebast.
Fiaschii.

Staphi. de vero
scrip. sensu.

Staphilus lib.
eodem. fol. 16.

Picklerus in Iu-
riana Throl.

Particular men
faults ought
not to be ob-
iected againste
the Church, or
against the
truth.

But admit, that thinges had beene set downe by some particuler fewe men, yea euen by the best men, that might haue beene controuersied by the worde of God: what reason is there to charge our Church or vs with all, that neither maintaine nor hold, nor by the grace of God will maintaine or hold any errors, in them or in our selues, if we shalbe conuicted

conuicted by the woorde of GOD: Whiche seeing it is so, why shoulde wee bee driven to defende the errors of men, standing against your falshoodes for the truth? and why shoulde mens faults preiudice the trueth, whiche, whatsoeuer men shall be, the truth of GOD shall stande, against: whiche whosoever set them selues, they shall knowe that they fighte not with men, but againste God?

But (he saith) that for the *Diuels* crying out in *Luthers* mouth, *M. Charke* bringeth not one syllable to disproue it, *Cocleus* hauing affirmed it, that liued in Germanie with *Luth.* & no *Lutheran* euer hauing beene able to reprove it. The reasons are set before, & handeled more at large by *M. Charke*, why *Cocleus* shoulde not bee credited in suche a case no more then *Lyndan*, *Staphilus*, and the rest. Besides, though *Cocleus* liued in Germanie, yet I am sure, he liued not so with *Luther*, as hee coulde say hee hearde it: and therefore his master that taught him and the rest of his sether, to lye in that, taught him to lye in the other. His modestie in other of his woorkes stande as a scarre in his forehead, or rather as a hole in his eare, to declare what credite hee ought to haue in this, and so doe these ruffianlike woordes of yours in this place and els where of coping with *Nunnes*, set soorth of what spirite you are, calling lawfull matrimonie, lasciuious lecherie, which the Lorde hath ordeined as a remedie against sinne, to all men that haue not the gift of continencie, either in the ministerie, or out of it, of what calling soeuer they are, as may appeare by those places set downe before out of the scriptures, farre aboute the credite of any counells or doctors whatsoeuer.

As for *Luthers* doctrines, whereof you haue not beene the first gatherer, but haue stolne them out of such as were before you, and therefore are answered by such as answered them, and neede not so often to bee repeated: yet that you may see our minde to bee as it was, wee say concerning *Luther*, *Melancthon*, *Caluine*, *Beza*, and all the rest, that howe soeuer we esteeme them as rare & singuler instrumentes of God, whome hee hath vsed against your Pope that Antichriste, for the worke of the ministerie to the edifying of his Saints, whose prayes shall indure maugre your beardes, as long as Christes Church shall endure, yet wee esteeme them but as men, and this honour we give onelie to God, that he is onely wise, & absolutely holy, without fault, and his woorde without mayme or imperfection: and therefore we say

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that all mens writings are to bee examined by that worde, and if any gooe from it, therein wee leaue them, as men that might bee deceived.

How infidelity
may bee called
the only sinne.

As for *Luthers* doctrine, which you haue so often charged, wee protest in the feare of God, that the most thinges wherewith you charge them, are maliciously gathered, contrarie to the true meaning of them, and otherwise then euer *Luther* intended, As first in that doctrine of *incredulitie*, though *M. Charke* haue cleered the matter, by conferring other places of *Luthers* writings, yet *Syr Robert* this blind bayard, kicketh and wincheth as if hee were madde, and will needes haue it, that *Luther* must say, there is no sinne but *incredulitie*: that no other *sinnes* can damne a man, and that the poore man must say somewhat for *credites* sake in ther broken cause. This you may see though *Bayarde* be blinde, yet hee is bolde and in deede past all shame. For whosoever will reade *M. Charke* shall finde that hee hath cleered *Luther* both in the one and the other. Neither are *M. Chark* and *M. Hanmer* at such ods in this matter, but that the poore wretch in deede, must needes say somewhat, though it be not to the purpose. For *M. Charke* denieth not *Luthers* wordes, but sheweth his meaning by other places, and *M. Hanmer* saith truly, that you haue maliciously racked *Luthers* wordes. But that all other *sinnes* lye soking in the roote of *infidelitie*, it is too fine for your grosse head. Surely I thinke so, who are disposed to vnderstand nothing as you ought to vnderstande, but aboute that you ought, which hath carryed you so farre beyond the listes of truth and true religion. But it myght haue pleased you to vnderstande, if God had opened your vnderstanding, that *infidelitie*, as *Augustine* calleth it, is the mother of *sinnes*, that it is the onelie sinne that separateth from God: and though there bee many *sinnes*, all which fall in account in the wicked, yet in the elect of God, if they beleue in *Christe*, though all *sinnes* are *sinnes* in them, and they are condemned by the lawe, and to bee condemned both in them selues and others, yet they are pardoned and blotted out in them: which is a most comfortable doctrine, in deede farre of another nature, then your desperate doctrine of iustification by workes. The repetition therefore of *Luthers* woordes, whiche you might haue spared together with the rest, you haue stohn out of *Staphilus* and others.

Howe the ten
commandementes
pertaine to vs.

The second concerning the ten commandements: whether they appertaine to vs or no? howe they appertaine to vs and howe they doe

doe not, is sufficiently declared by M. Charke, how and in what sense *Luther* spake it: but what will satisfie a wrangling Iesuite, who hath sworn to gainsay whatsoever is saide by vs, be it neuer so truly saide? For I appeale to all the Papistes and Iesuites in the world, Did not *Luther*? Doe not wee teache the commaundementes of G O D? Doe wee not expounde them in our churches and schooles, and set them as rules of our obedience? But what will not suche diuelishe instrumentes doe, that theye maye deface the trueth, and bring the teachers of it into hatred? *O blinde malice*, Wee neuer blotted out one of them, as it is plain they haue done in al their Breuiaries, Masse books, & Catechismes.

Of the four
Gospels.

The like is that of the *four* Gospels: (*wheras in truth the gospell is one*) contained in those propheticall Promises before the coming of Christ, as in those Euāgelists, that were the 4. notaries therof, as also in Paules Epistles. And if he haue any such wordes of S. Iohns Gospel, hee speaketh it onely by way of comparison not to discredite the other, as this Sycophant would employ: but to declare how diuinely S. Iohn wrote of the Diuinitie of Christ, and other profound matters of our religion. As for that he cauilleth *because* M. Charke cannot finde euery thing cited by him; The truth is that himself (as should appeare) neuer read *Luthers* works, but hath stoln these accusatiōs frō *Staphilus* & others that wrote before them, and onely hath a little smoothed them as though they were some fresh merchandize neuer offered to the sale before. True it is, that *Luthers* workes haue been often published, and some I thinke that he wrote wer yet neuer published: but what maketh this for his excuse, in not setting down places out of known books quoted & directed in their seuerall editions, for the better triall of the truth, and ease of the Reader? Is there anie booke extant of *Luthers*, that we, who are more conuersant in the then they, should not find out, if they would but direct vs to them? But I ghesse, and I suppose truelie, that *Luther* wrote more, as *lecherous and godlesse a man* as they would make him, then the most of the haue read, & those, that are extant, may be founde and had, so that if there were any sincerity in them, they should not lye by tradition, or sende vs at aduenture to finde them we cannot tell where, which is a token of their ignorance, and taking things at the second hand, not seeing them themselves. The like is to be said of *their* canil for the *diuersitie of editions*, betweene the *soft* and the *rough Lutherans*. Wee denie not but *Luthers* woorkes may be subiect to mens affections, as other of the auncient Fathers haue beene, and he may be made father of many children that are

Touching *Luthers* works.

Luthers works to be considered according to the times, wherein they were written.

An answer to that foule and

most vnlike him, as was *Augustine* and other of the Doctours, but what helpeth this their cause, when he and his workes both, are no farther allowed of vs, then they agree with the woorde of God? Wee knowe, that euen as there is difference in frutes and mettals, of wines, in the first and latter vintage, so we know, that Luthers workes are to be considered, according to the times wherein he wrote. He writ many thinges being yet in his cowl, & soone after he had cast it of, which sauored somewhat of it: and GOD gaue him grothe according to that measure of grace in knowledge & vnderstanding, according as he saw meere for his church, & for the bulding of it. He saw not al at once, neither had he that sinceritie in the beginning whilest he would scarce come frō among you, & afterwards by the grace of God he attained vnto. If therfore his workes wer filed by himself, or by others with his cōsent, during his life, or after, I know not why he should not inioy this priuiledg, as wel as al other authours & writers, who are woont, as they grow in knowledge, either to adde or detract, inlarge or abridge their own workes, as they haue scene good: & yet ought not hereby to be therfore esteemed inconstāt or not like thē selues. As for the cōplaynt of *Iohn Alusco* concerning the confession of *Auspurge*, perhaps too toghly & too much vrged, & flood vpō by Luthers schollers, afterwarde in respect of the matter of the Sacramēt, as it was first set out, it helpeth not your cause. For besides that it was found faulte with by some of our side, the oftre setting of it forth, was to better it, being but written for a interim for the according of both sides, which although it seemed a thing altogether impossible: yet for the greatest matters and substāce of Doctrin, it was in a maner brought to passe, had not some intemperat spirits by the mallice of Sathan fought too toogarily and bitterly against it, standing vpon tearmes and tautologies that haue in them no edification at al. That which he addeth out of thae place alledged by M. Charke, to proue, that he spake in *detractiō of the Euāgelistes*, because he saith, *Paules Epistles may bee called more rightly the Gospel, which he would make vs beleue to be done of some tooth against the other*, is altogether friuolous and foolish, which shewes that he hath a tooth against whatsoever Luther vitereth. As though there were no Gospel in Paules Epistles, or as though al were not the gospel, of equal authority, hauing bin indited by one & the same spirit. It appeareth & this man measureth the Gospel, by the titles set ouer those stories, written by these principal notaries, making so many Gospels, as there were writers & Authours, who cannot forsooth abide, & Paules Epist, should be

Confession of
Auspurge.
Libro de concordiā. Ab iis qui
Lutherani vocantur editus.

That the Gospel is one.

The Gospel is the same glad tydings of saluation comprehended in the whole scripture.

be the Gospel, or that the Gospel should be one: And yet Paule doubteth not to call it his Gospel. Here you cry out against M. Charke for not finding out that, which you neuer found out your self, but as you receyued it by tradition one from an other, as often answered, as euer it was objected, which I suppose you sawe not with your owne eyes, and that made you to refer vs to *Cocleus*, from whom you tooke it at the second hand, & the taking an hold of our hemme, by alledging *Gesner*, that maketh mention of such a preface, wherein by way of comparison onely he speaketh so off, I am, Epistle, not denying the authority thereof, which you & *Campion* falsely say, both he & we haue cut off from the body of the scripture: & yet *Luther* commendeth that Epistle in his Preface vpon it, & we openly protest, that we receaue it as the word of God. Concerning that which *Durey* the Scot hath farther objected concerning this matter, I refer the Reader to M. *Whittakers* answer, which I hope shal shortlye come forth. But this you say, *you haue added, to shew the impudencie of M. Charke, and his fellowes in the Tower against Campion*, because he could not presently shew it out of our bookes, and especialy of M. *Whittakers*, who to the admiration and laughter of al other nations, hath set forth, that *Luther* neuer called that Epistle so, &c. Surely first for *Campion*, it must needs be a great impudencie, to aduouch such a thing, charging our whole Church of England also with it, that for his life, he knew not where to finde in the Authour, which he had neuer read himself, but as your maner is, had by alying traditiō receaued it frō others. He y was so impudent to chaleng a whole Church, & was able to say no more, whe he should haue auouched his places, must needs be suspected, as you are. Again, what hath M. *Whittaker* set forth that is not true? For if those words be to be found in *Luther*, yet are they not spoken simply, but as hath bene sayd by way of comparison: & therefore that resolute desperatnes to defend error, is to be turned over to your selues, that are wont to defend whatsoever your Romish Church holdeth, be it neuer so absurd or contrary to the word of God. As for not hauing read it, but measuring M. *Whittakers* by him self, it is liker, that he had read them oftner then they, who indeede, although they haue often alleadged it, yet they haue done it, vpon no other ground then hath bene shewed, and it is a very lye, becoming *Frier Parsons* or his aduocat, y he utterly denierh it: but he saith; that they reporte absolutely *Luther* hath no such wordes. As for the Dutch Testament, it was also there offred to *Campyon*, and if hee had taken it from thence, it is lyke that hee woulde haue re-

Campion, Paris disputat. Lutherus in pref. in Iaco.

Campion chalengeth al professours of the Gospel, and yet in a chief matter, is ignorant wher that is written that he deliuereth.

Read M. *Whittakers* preface, aduersus demon. Sanders.

This concerning *James* is one of their chiefe strings; & yet not one amongst an hundred haue felt it them selus, but blindly hit by ayme, as they were directed by others. Dutch Testament.

An answer to that foule and

remembred it, which if he had done, there were there that vnderstoode it, and could haue interpreted it vnto him.

Concerning that he saith, *to anowe his exercise and iudgement in Scripture*, twiting M. Chark with pride and ignorance, alleading three or foure places farre from the purpose, in steed of stopping that hole, he hath made it wyder and flyie passing by Maister Charks reason, yet in the ende he graunteth that which was in question, For if Iohns Gospel was written by the same spirite that the rest were, and S. Iohn hath largely intreated of loue, which is the fulfilling of the lawe, it must needs follow, that he hath also intreated with as great specialtie of good woorks. And therfore it is a slanderous surmise that *Luther* shoulde praise S. Iohns Gospel, and beare a tooth as he speaketh against the other, either in respect that S. Iohn speaketh lesse of workes or the other more. But what will not Papistes surmise? As though forsooth, we thought more basely of good workes then they, who teach the doctrine of the more truly then they, and yet giue that glory to God, that they cannot saue vs, but that is onely from his meere mercie freely offered and apprehended by faith in Christ.

Pol. 129

VVe neither do, nor will defend any mans priuate opiniō further then it is warranted by gods word.

Diuorſe.

If any errors were in Luther, he had them from the Papistes.

Concerning the fourth charge of *Luthers* doctrine (whiche he likewise hath taken word for word out of *Staphilus*, and whiche he citeth out of the answere of *George* the Duke of *Saxonie*, triumphing ouer M. Charkes oversight in not reading that which followeth, calling it *extream impudency of a lying minister, and wilful and shamelesse dishonestie*, and I cannot tel what, as if the man were in the moone: I answer that euery opinion of euery man is not to be defended by vs. Why should *Luthers* opinion in some one point or other, not of so great importance be laide to our charge to the discredite of the mightie trueth of God? I haue saide before that men had their errours, and as it pleased God to blesse them with a measure of faith, so they executed their ministry. And though *Luther* were now by the grace of God returned from Babylon, and from your whoorish church of Abomination, yet he might both in this poynt of Diuorſe and in others, be to seeke what counsell to giue: you hauing not onely taught a diuorſe to be lawfull for that thing, but also for many others, contrary to the doctrine of Christe, so that that poyson was sucked from your owne breastes, and therefore you haue no cause so much to triumph against *Luther* for that poynt, or agaynst M. Chark, who is ready I am sure wherein he hath fayled, to be louingly admonished. But this is your propertie, to leape at gnattes, and to catche flies

flies in othermen, but Elephantes in your selues are moles, and your sight is so dimme, you cannot see them. If your eye had beene cleare, you might haue seene set downe in redde and great Letters, in your owne popish decrees, that for impotencie of body, marriage is to be dissolved, yea for many lesser causes a great deale, when our Sauour hath set downe the onely cause to be fornication: yet by the Popes lawe, your Gossips might not marrie; nor the women that had beene once married, might not marry againe. Neither doth that helpe, that you will permitte them not to marry after suche diuorſe, but rather it doubleth and encreaseth your sinne, that first you dissolve, where you ought not, and hauing dissolved them, you suffer them not to enioye that remedie, which Christe hath left them, as it were leading them by the hande into the stewes, to leade a filthy and loose life euer afterwards. This is that you might blushe at, if there were any mite of shamefastnes in you. You that haue therefore such gaps in your selues, and such fowle botches, you might haue pardoned this scarre and warte in Martin Luther, who was otherwise so sincere, sounde, and painefull in the substance of Gods trueth and religion, at whose honour though you swell, and burst your selues for anger, to deface it, and bring it out of credite, yet it shall stand and remaine, till it receaue that ful fynyng, that shall cleare it from all humaine corruption.

Pope Greg. lxxv.
32. quest. 7. cap.
Quod proposui-
sti. Error, condi-
tio, votum, cogna-
tio, crimen, Caste-
disparibus, vis, or-
do, ligamen bonu-
tas: si sit affinis,
si forte coire ve-
quibit.
Iulianus Caeleſt.
Iuno comes, concil.
Tribur, Cap. 6.

Admonitio pro-
fat, ad lib. concor.

That which followeth, you borrowed not, because you concealed the Lender, but you stole it out of *Staphylus*, and it is confessed to bee Luthers errour, and meete to fall without maintenaunce: because it hath no foundation in the worde of GOD.

As for your knauiſhe coniecture, that Luther belike had some kinsmen, in whose wives he would haue had interest, it fitteth rather a popishe Ieluite, and a vowed Votarie, that hath not the gifte of continencie, and therefore needeth such filthy shifts. Luther was knowne where hee lyued, after GOD called him to that holy state of matrimonie, to lyue chastly & in the feare of God, what soeuer your Romish Priestes, Friars, and Moonkes doe, who were woont to bee the common Bulles of all the countrey, whereabout they dwelt.

And if thou couldest be ashamed, thou wouldest neuer insinuate to the Reader, that Luther shoulde holde, that if a man shoulde haue tenne wiues fledde from him, that hee might take more. For although he be too vehement against that disobedience both in men and women, that submit not them selues to the ordinance of God, yet it

An Answer to that foule and

Most impudent
slanders.

was neuer his minde, that any man or woman shoulde doe that of themselves without the Magistrate, and the appoyntment of the church. And as for *Alberus* writing against *Caroloſtadius*, that thereupon *Iohn Leiden* should take many wiues, & *Kipperdoling* thirteen for his part: It is an horrible lye, & euer it was vpon any such occasion. For as *Luther* resisted *Caroloſtadius*, when he departed from the trueth, so it is well knowne, & testified in al his writings, that he was a sharpe aduersarie against al the Anabaptistes, and wrote to the Magistrates, to suppress them: So that he neither taught any such doctrine, neither was it practised by his authoritie. But such shamelesse writers care not what they set downe to the world, so they may deface the trueth of God, and the true Professors of it: though this byrde were hatched in their owne nest, and if *Luther* helde it, hee learned it in their owne schoole, and not in the schoole of Christ: and therefore, they haue small cause to caste it in our teeth, being their owne filth and dounge.

The fift doctrine, in the like case, is also answered as the fourth, and differeth not from it, being a case wherein *Luther*, one man, tainted with their corruptions, thought that there ought to be a diuorſe: but *M. Charke* hath interpreted *Luthers* meaning, neyther hath this proude Parsons brought any sounde confutation against it. And as long as we allowe no suche diuorſes, and yet them selues doe, they haue no cause to charge vs with it, or so to raue against *Luther*, being not at one with them selues.

As for *Sebastian Flakes* confession, it deserueth no more credit at our hands, then the confession of an Apostata false from the trueth, lying in a number of thinges besides, and therefore like also to lye in this. And whether he lie or no; concerning the matter perhappes much lasciuiousnes being in Germany, though not vpon that occasion, yet was it: no sufficient ground vnto him, to haue departed from the trueth of God, for the vices of men. But the trueth is, those opiniōs of Diuorſements sprung from Antichriste, with the vtter reiecting of matrimonie in the Romishe kingdom, & else wher, (where such corruptions haue bin entertained, & maintained) haue bin & are the causes of al abomination. Therefore this being also their own, as the former, Parsons had good cause to haue laid his hand vpon his mouth, & that he might haue hidden the shame of his owne nest, not to haue so declaymed against *Luther*. And if the dutch Booke were suppressed, hee had the lesse cause to be grieved at vs, that
either

Diuorſe.

eyther woulde haue smothered such a monster, or were ashamed of it. And whether Luther recanted it or no, that can no whit help his cause. For if he had recanted, then he had renounced an opinion of their own, and so could not please them, or if he did not which is vncertaine, yet I doubt not, but the Lorde might burye it, amongst other his ignorances, as he doeth great and manye in his children, who holding the substance and foundation of saluation, are not in iustice separated, and cast downe into euerlasting damnation.

But here I woulde haue the reader to vnderstande, that these Papistes nowe a dayes, that come so freshly vpon vs out of their Seminaries, and make bookes so faste, as if they had read all mens writings both olde and newe, I saye they haue nothing but such as they steale from others, *Bellarminus* hauing holpen them with his Dictates and common places, and this Apologie of *Staphilus* hauing beene the verye Storehouse of this rayling defence.

As for the opinion which hee maintayneth of Diuerse from a bonde woman, and also from one being couetous, if thee shoulde fall to steale, because they haue no grounde in the woorde of God, I will vouchsafe it no confutation: Only this maye be noted, that if Luther had remayned still in Poperie, and then taught their doctrine of Diuerse, for inhabilitie or obstinacie of eyther partie, hee woulde neuer haue founde faulte more with the one, then with the other. It is foule and lasciuious in *Luther*, but it is good and maintainable in the Pope, and his Church, Loec their equitie, and Father *Parsons* honestie.

The laste foure doctrines, which you affyrme M. Charke to aduouche as cleare and vndoubted, and which you labour to bringe into doubt, they are clearer, as they are defended and sette downe by *Martyn Luther*, then that you are able, with anye the least colour to blemishe them. For, for the firste, *whether Matrimonie be to be preferred before Virginitie, yea or no, or be equall with it*: It is certayne, that in respecte of G O D, and as you vnderstande by merite, a deseruing of prayse with G O D of congruence, there is neyther merite in the one nor in the other. It is cleare, that Matrimonie is the ordinaunce of God, sanctified vnto all that haue not the gifte of continencie, and of so great worthinesse, the state beeing honourable, that your goatlike Virgines, are not woorthy to come neere, and stande at the threshold. Neyther doe wee differre from the spirite of

VWhether matrimony and virginitie be equall.

Of the honourable state of Marriage.

An Answer to that foule and

the primatiue Church: who, when they preferred single life before marriage, first preferred it, as it was sincere and without spotte of dishonour, and incontinencie, which your brockish boares, & wanton Nuns neuer attained vnto: and then againe did it not simply, but by way of comparison, in respect of time, as when the Church was vnder persecution, and other circumstances, they being true virgins in deede. As for *Hierome* against *Iouinian*, it is wel knowne, that howsoeuer hee was ouer eager that way, and waded in an argument, for which he had no such ground, yet we take him at the best, and interprete him to haue dealt against *Iouinian*, because he perswaded some to marry, who had no need of it. And so, whereas *August.* in *Hæresie 42.* speaketh much of the merite of single life, and *Ambrose* in that Epistle to *Syriscus &c.* affirming that marriage is not of equal merite with virginie: I answer, that you abuse your reader, with the doubtfull name of Merite. For, they meant not by merite (as was sayde before) any deserte, to make them more acceptable to God, but a worthines, wherby they were freed from those incumbrances, that those that were married were subiect vnto: as *Paule. 1. Cor. 7.* And *M. Luther*, and *M. Charke* doe no other wise prefer marriage then so: Neither doe those auncient Doctours that haue written such volumes in the prayse of Virginie, prayse it as a thing more acceptable to GOD in it selfe. Besides, the comparison, which *M. Luther* maketh betwixt virginie and marriage, preferring marriage as golde, and reiecting the other as dounge: whiche hath so vexed you, that you shewe your popishe spirite, ioyned in deede with scurrilitie and vilanie: hee maketh it in respecte of GOD, laying these two estates together, nakedlye in themselves, without consideration of those circumstances mentioned: but of them selues, they neyther commend vs, nor discommende vs to GOD.

In what respect
Luther preferred
marriage
before virginie.

And yet if wee looke to their endes in the ordinaunce of GOD, and also weigh the sinne and abomination, that hath bene shrowded vnder the name of Virginie, I see no cause whye in respecte of that, marriage maye not be preferred before virginie, as being the originall and meanes of our continuance, wherby not only comon Weales, Citties and countries, in a lawfull sorte haue receaued their beeginninges, but also Churches and holy assemblies, which albeir, they are borne as children of Adam, yet being begotten and borne of godly parentes, and within the couenaut, are holie and holyly nourished vp to GOD. In that respecte marriage is before virginie with

with all her incombrances . For as true virgines liue to God, and in the time of persecution, haue lesse incombrances to hinder them from the seruice of God, wherein they are saide to liue the life as it were of Angels, so those that are married, that yet serue God, and by his grace are strengthened to goe thorowe all incombrances, beeing instrumentes of an holy seede to God, they bring him a double glory, not onely liuing to his glory, whiche is the principall ende of their creation, whilest they are made his faithfull seruants, but also hauing children, teach them the same faith and obedience. And heereof it is that the Apostle comforteth women that are married against the molestations of marriage, saying: *that if they continue faithful* and vndergo that subiection, those paines, those duties with cheerefulnesse, whiche were iustly laide vpon them they shall bee saued. Howsoeuer therefore the fathers were carried with an excessive affection of true virginitye, into the excessive prayses thereof, and the Apostle commendeth it, as a rare gift in them, that in truth haue it, for & in respect of those circumstances, which I haue mentioned: yet I dare, & do challenge *Parsons* & all the pack of Iesuits, cōspiring together against matrimonie gods holy ordenāce, & the estate of it, that it is as *M. Luther* speaketh, the states laid together. Matrimonie with their vowed filthie virginity, the very sinck of villanie: matrimonie is gold, & theirs is dounge, which whilest they haue lewdly and wickedly gone about to take out of the Church, they haue filled it, *Concubinariis, incestuosis, seminifluis, masculorū cōcubitoribus, & omni genere immūdorū.* I will not English it, they haue filled it with all abhominatiōs: yea let the lay them together in respect of men, & of those commodities that both estates doe bring to men without respect of God, and with those titles and priuiledges that God hath vouchsafed vnto either, it shal stande also that matrimonie is golde, and the other drosse. The married profitable, the other as it were vnprofitable, the one reioycing in exceeding blessings, the other lacking exceeding comfortes, beeing a loue and alicadie dead, howsoeuer hee seeme to bee a liue. And therefore if *Parsons* had not an impudent face, hardened from a stonie hearte to dishonour God, by casting his filth vpon his holy ordenance, and standing to maintaine the bawdrie, Sodomitie, and filthinesse of that soule sincke, he would neuer haue condemned so worthie and excellent a man, who to auoide lecherie and carnalitie, consecrated himselfe to the seruice of God in holy matrimonie. He would not call matrimonie carnalitie, as Antichrist his master hath done before him: whē he said, *Qui in carne sunt, Deo pla-*

The fathers
caried with an
excessive affec-
tion to the
praise of vir-
ginitye.

Bernar, in Caro.

An answer to that fowle and

The filthinesse
of the popes
virgins.

cere non possunt : They that are in the flesh cannot please God : hee would neuer haue faced holy matrimonie, with such cursed virginities, that is defiled with filthie lecherie & Sodomitie. Their virgin Cardinals vsing it commonly, and writing whole bookes in the praise of it, so many being found, in their Abbeies, Nunneries, & religious houses, where their honestest shifts, were to take ^{the} naturall course, betwixt male & female, to which (yet I quake to vtter it) they did not only not keepe theselues, but as the Apostle saith, man with man wrought filthinesse, against kinde, not in one but in sundrie kindes of abomination.

S. Paule saith,
hee hath no
commandement
and therefore it
is a counsaile.

Parents must
prouide for
their children,
they may coun-
saile them, but
not compell
them.

Hieroms sen-
tence.

Concerning the 2. doctrine of these foure last, though it hath beene sufficiently said vnto by M. *Charke*, yet hee barketh still at the moone, like a restless curre, & biteth not one whit, neither answereth he M. *Charke*s reasons. O but *Luther* saith, that *S. Paul* did not counsaile but diswaide virginities, but it is plaine: I haue no precept of *Christ*, but I giue counsaile: here to make *Luther* opposite to *Paul*, he will haue it to be a counsaile, that other where he wil make a commandement against himselfe, that he may be against *Luther*, & yet he is not against him but with him. For he saith, & we all say, that *S. Paul* had no commandement of the Lord to forbid any virgin to marry, and therefore it is lawful for any virgin to marry: but in respect, as if they haue continencie & constancy, the in regard of the present state of the Church, he aduise, but dareth not comā, that they keep the as they are, & sheweth that state to be better in respect, & not otherwise. Therefore first, *S. Paul*s counsaile, is not a counsaile simply to abstaine: but as the other cōcurrēt which are named, are found to be in the: as also that preferring of not marrying before marrying, is not spokē simply, but respecting those circūstances. For if a mans daughter haue that infirmitie, that he see she cānot containe, he is in the feare of God to prouide for her, ouer whom, though he haue the autoritie of a father, yet he cannot cōpell her, nor restrain her from that remedie which God hath appointed. If hee doe, he shall be gilty of the sinne, that shee shall commit. And wherein is this contrarie to the doctrine of *Christ* or his Apostles? As for *Hieroms* sentence, it may stand well enough, & neuer hurte this cause. For no doubt the Lord stirreth vp all to strue to that excellent vertue of shamesfastnesse. And what, may not this bee done in all estates, as wel married, as vnmarried? And yet doth this enable any man to that rare and extraordinarie gift, that all men struing to be pure virgins, can or doe obtaine it? No no Sir *Robert*, either you papistes & Friars are extreeme loyterers, that strue not because you obtaine not: or els forsaking that remedie whē you haue not the gift, you willingly yet break out by the iust iudgement of God, without conscience, to liue most filthilie

under the cloke of chastitie in all dishonestie. As for your framp concerning the preferment of M. *Charke* & his wife before virgins, I say wee might be all ashamed (as partly already I haue proued) If your virginities which is nothing els but lasciuious lecherie, (and therefore no comparison betwixt that & honest matrimonie) should once dare to loke towards vs. M. *Charke* and his sober wife shall stand in greater chastitie & dignitie, with greater assurance of comfort & honesty in holy matrimonie (and all that are so married, in what honest state soeuer) then all Romish votaries, Friars & Nuns established in the popes kingdom where soeuer. Perhaps they may perke vp as if they were honest: For harlots wil haue harlots foreheads; but though they be shamelles & impudent, yet they are neuer the honestest.

The other point, which you odiously stand vpon, containeth no such absurditie in it, as you would seem to infer by pressing it in euery point. For as the Lord hath giue food for the maintenance of this life, so he hath appointed by marriage the meane of continuing it. As for your beastly inference, that sheweth your knauish experience, in matters that should be farre from you (if you were that you would seeme to be) it becometh such a lewd losell & filthy frier. M. *Charke* defendeth M. *Luth*, modestly, & *Parsons* pursueth him odiously & vntruthfully, & yet gaineth nothing for his purpose. It is true, & so shall be found, that he that shunneth marriage having not the gift of continencie, as an vnholie thing, & considereth not that God hath created man & woman for propagation, he must needs be a filth, & make no conscience to commit all kinde of wickednes: example of Popes, Cardinals, Friars, Nuns, Priests, & the rest of that lecherous generation: who faring well, liuing idlie, & prodigally, hauing vsed not onely to keepe harlots, but to be harlots themselves & against nature, to practise things not to be spoken, not matching themselves in matrimonie as god hath appointed: but as he speaketh *coupling themselves* in deede like beastes and worse then beastes with such as are no matches for them. And therefore his collections being false concerning these wordes of *Luther* his conclusion is violent, untrue & vntruthful, against those reuerend & learned men the B. of *Canterburie* & *Salisbury* whom hee nameth, liuing in the feare of god, in that gift God hath bestowed vpon them. And also other holy B. of the primatiue Church, that had that gift, as *Athanasius*, *Cyprian*, *Ambr.* *Chrysost.* *Basil.* & *August.* who though they liued without marriage themselves, yet neither disdained it in themselves nor others, but would haue thought it a singuler blessing if it had pleased God to call them to that honor: so far were they off, by their writing of books

The third doctrine cleared from slander.

An answer to that fowle and

in the praise of single life, to condemne matrimonic, either in themselves I say, or in those that were married of their calling, whom they highly esteemed and loued.

Howe wee
become our
solace.

As for the last doctrine, whereas hee woulde insinuate that *estimation vpon our selues, to bee as holy and iust as the virgin Marie the mother of God, and the rest of the Apostles*: Wee answered that whatsoeuer God in mercie hath bestowed vpon vs, whatsoeuer be his giftes and graces, wherewith he hath beautified vs, and whatsoeuer be the estate wherunto hee hath called vs: yet as we knowe and confesse, that of all others wee are the veriest wretches and greatest sinners, vyle in our owne sight, & thinking of all others better the of our selues, & especially of those excellent seruantes of God, who had so rare and excellent gifts, such large sides and strong shouldres, to vndergoe so great offices, yet we knowe and are assured that in Christe by the ministerie of his Gospel, the whole storehouse and treasure of his graces are opened vnto vs, and as they sawe that which great Patriarkes, Prophetes, and kinges, desired to see and coule not, so wee haue seene that, whiche neither the virgine Marie beeing his mother after the fleshe, nor those excellent Apostles, which yet were examples to vs of his vnspokeable mercie: coule euer attaine vnto.

See their seruices
and offices.

Psalm. Beniamin.

Absurdities of
the Ros.
of the virgin
Vol. 99. A. line 13.
Vol. 99. b. line 10
Vol. 101. b. line 3.
Vol. 106. a. line 17.
Ioshua. 6.

The doctrine of Luther therefore, whereat they cauilt, Luther regarding that they made more of the blessed virgin then they ought, putting her in the place of her sonne, nay preferring her before him, whilst by her motherly authoritie, they call vpon her to commaunde him: nay whilst they attribute vnto her a more speciall seruice and more large then vnto Iesus Christe: yea whiche is blasphemous, turning all the Psalmes mentioning God, vnto her: therefore Luther had iust cause to say as hee did, and M. Charke also to giue that interpretation vpon Luthers wordes which hee did. Is it not a blasphemous thing, that they affirme, *that her death proceeded not of any naturall infirmitie by reason of the excellencie of her complexion?* Is it not absurde that they say, *that all the Apostles came miraculously together at her death?* Of like sort also is it that they say: *Christe descending from heauen, associated with the celestial powers, entred into that blessed house wher shee lay, and saide to her, Cantic. 4. ver. 7. 8.* What should I seckon vp, their other blasphemies in calling her *the most righteous of all righteous, the most holy of all holies, the most gracious of all gracious?* And yet they compare her to Rahab the harlot: saying, that *Whereas*
Rahab

Rahab the harlot, bydd the spies but one day, and her house was not destroyed: so by greater reason, the virgine Marie lodging Christ niene monethes in her body, shoulde not haue the same bodie destroyed and turned into ashes: and therefore that it is more then likely, that like as our blessed God woulde that the soule of this blessed Ladie, (althogh it is knowen shee was a very poore woman) shoulde bee free from sinne: so her most holy body shoulde bee free from all corruption.

Fol. 105, line 7

And therefore they affirme, that howsoever her bodye lived in mortall fleshe, yet it was neuer defiled, or subiect vnto sinne, but was so faire that it sufficed to make God himselfe to take pleasure therein. And therefore they abuse those same places out of Exodus the fiftene chapter, & out of Esay the sixteenth Chapter: I will glorifie the mansion of my Maiestie: saying, that it was fulfilled in the assumption of the virgine Marie. These blasphemies and such like absurdities, where-

Fol. 107, line 10.

with they farced and filled their bookes, were in cause that Luther writ as hee did: that all Christians are alike holy, as the mother of God, yea that we are equall to Peter and Paul, & to the virgine, and haue all goodnesse as plentiful as they had. And yet heere nothing is withdrawn fro them, to dimnish those graces and giftes, which God bestowed vpon the, nor nothing arrogated to vs, which thorow his goodnes,

The causes that moued Luther to write as he did, to bring men from the virgin to Christe.

*are not by the ministerie of the Gospell bestowed vpon vs. His giftes they were, that were in them: and his they are, that are in vs. They had singuler prerogatiues, and so haue wee: they in their places being so excellent officers, had great measure of holinesse: Wee in our place being true beleeuers, are made partakers and heires in as large measure to our glorification, to whome hee hath giuen power to bee made the sonnes of God: as she, (though his mother) was the daughter of God. Besides: their prerogatiues consisted not in those thinges whiche papistes take to bee their greatest glory. For it was not so much for the virgine to haue borne Christe, as to beleeue in Christe: nor for the Apostles to haue scene Christe in the fleshe, and to haue bene presente at his myracles, as to see him in spirite and faith, beeing assured that he was the true *Messias*: Even therefore, like as all the members of a*

bodie, being knit in the same body, are partakers of the gouernement, direction, grace, righteousness, & glory of the head, to that whole bodie: so the members of Christ are alike directed, gouerned, iustified, sanctified, and sau'd, howe soeuer their places bee different in that mysticall body, the grace and merite of Christe, are equally dispensed to all that are his.

The giftes of God equally disperfed to all that are his howsoeuer it be according to measure.

An Answer to that foule and

The saints that were then, the saints that are nowe, are alike sainted. And as for our merite, wee knowe none, nor claime it, howsoever the saints of God haue difference of giftes, doe differ by offices, by times and places, and according thereunto, shall differ in glory, one from another. And this is the inequalitye, that the Doctors which you speake of, doe mention. And therefore Christe our best scholemaster hath taught vs, which also is to bee learned of you, when the woman cryed out that *the wombe was blessed that bare him, and the paps that gaue him sucke*: hee replied, *Yea blessed are they that heare the worde of God and keepe it*. Againe, when they tolde him that *his mother and brethren were without to seeke him*; hee replied, *they are my mother, and my brethren, that doe the will of my father*: Euen as they are the right sonnes of Abraham that are his sonnes, not according to the fleshe, but according to faith and the promise of God.

Every member
hath not a like
place nor office

Of Dionysius
Areopagita.

Acts. in 17. Act.
Apostolus.
Theod. Gazan
grafar. Proble.
Aphrod

Our righteous-
nes is the right-
eousnes of
Christe.

And as for your *Dionysius Areopagita*, whome you woulde of a forrenner, make a free *Denisen*, by the bare mention of his name in two generall counells, and yet name but one, and infinite other testimonies, wherof you name none: yet it is plaine by the starre in his forehead, that hee is not that *Dionysius*, but some bastard and stranger in deed, far from that native knowledge, sinceritie, iudgement & religion, that the other was like to bee of. As for the place out of the first Epistle of *Iohn*, the thirde Chapter, whereby you woulde proue, that they onely are holy and righteous, whiche so *woorke righteousness*, that they comprehend all righteousness: If this be true, then not onelie Peter and Paul, and the blessed virgine, but also all the saints of God, are without this *working iustice*, and so not iust. But if this bee true righteousness to beleue in Christe, who fulfilled all righteousness not for him selfe but for vs: who by faith, communicated the same righteousness vnto vs, which is not of vs nor cleauing in vs, but in him, who is made our righteousness, then not onelie they but also wee, doe exercise that righteousness, and walking as the children of God the time that wee are heere, fighting against sinne, and expecting his glory, we shall be glorified together with him for euer.

Thus you might see, (if God had opened your eyes) what smal cause you & the rest haue had thus to storme, & vniustly to carp against the doctrine of that excellent man of God *Martyn Luther*, whose flanders howe you haue iustified: I leaue it to the iudgement of the

the Church of GOD : and howe M. Charke hath deale, it is set downe, and cannot bee carried with the preiudice of an aduersarie, with blustering and storming, lying and facing, to deface it, but beeing the truth, shall cleere it selfe, and stande, when suche poore deuises and beggarly shifres shall fall and come to nothing. For the truth beeing of God, must needes bee true Diuinitie, against whiche, though Satan rage, and bestirre himselfe neuer so busily to ouerthrowe : yet the more hee sweareth, the greater glory shall bee set vpon it, tyll it bee beautified, fined, and cleered from the corruption of man, and all his infirmities.

Truth shall preuail. It is as impossible to plucke the wings of the wind, that it shoulde not blow, as to stop Gods euerlasting truth.

Againe, that whiche is from the Diuell, though it come into the worlde with strong winges, and as a mightie streame, with great beautie (as he is a very cunning painter) and that which is nought needeth greater curiositie to set it out: That whoore is a rose coloured whoore, and that whiche is in the cuppe, though it bee a cuppe of golde to allure the wicked: though the mouth of the beast speake great and terrible things, and the whole worlde be taken with the hewe of it, yet in the end, it shall appeare from whence it came, and take such foile & fall, as truth can giue. If the doctrine that M. Luther taught, had beene suche *black diuinitie learned from the Diuel*, (which this blasphemous aduoucheth) it neither had proceeded from God, could haue stood so long, nor haue endured such tryall, nor haue so ouerthrowne Satans kingdome, nor weakened the power of Antichriste, as thanks bee to God it hath done, and shall doe daylie more and more. All heresies that haue proceeded from the Diuell, and from his instruments, carrie with them a sufficient marke, who was their father. As they had a beginning, so they haue had & shall haue an ending: but the truth of God, which is without beginning, which is not learned from man (as the authour of it) it cannot perishe, because GOD cannot perishe, and whatsoever man build vpon it whiche may perishe, yet the foundation shall remaine sure.

Falshood, though it be beautified & haue many followers, yet it shall be destroyed.

Martyn Luther taught the truth of God, because it was from God, and ouerthroweth the al false doctrine and heresie.

The truth is euerlasting.

Therefore, to call this a licentious and carnall doctrine, is to blotte not Luther, but God, seeing it hath beene prooued, according to the trueth of God, that incredulitie is the roote of all sinne and iniquitie: that true christians truly beleauing in Christ, (howsoeuer they sinne) there can be no damnation vnto them: that howsoeuer the commandments of god belong vnto vs, & there is no iustificatiō but by the keeping of the, yet forasmuch as Christ hath fulfilled the, satisfying by righteousness

The Gospell is no licentious doctrine,

An Answer to that foule and

of his father for vs, we are discharged from that yooke of death and condemnation, so as their power cannot come neare vs. As for the other thinges heaped vp in the conclusion, the premisses being confuted, they are also confuted. And therefore this is but a *countrie Bagpye*, whereupon Syr *Robert* stil bloweth, and as it were, is stil twanging vpon one string like a Iesuiticall Friar, to delight those that followe the diuels daunce to bring them to vtter destruction.

These absurde
doctrins raked
together by
Parsons out of
Luther.

As touching that whiche followeth, *concerning other absurde doctrines*, whiche M. *Charke* thought that *Parsons* passed over by an *hyperbole*, that hee may not bee founde a lyer as hee is, he taketh vpon him yet, to engrosse many grosse absurdities, first generally *accusing* M. *Luther* that of all other writers he hath written the most absurdly, Whiche by threatening some kindnesse vpon M. *Charke* hauing reade some of his workes, hee saith *hee must needs knowe*. In deede the truth is, that the nearer he was vnto his Friars coule, the more appeared his weakenesse. But as God drew him further out from him, and from that popishe broode and infection, the clearer and sincerer was his doctrine.

Of Luthers

Luthers writings therefore generally for all, (seeing we are so ofte drawn in to speake of them) are not all (as I haue saide before) of one byrth, nor of like iudgemēt. But this appeareth plainelie, that after God discouered vnto him, that the Pope was Antichrist, he euermore set him selfe against him. And if the writings of their side, belayd with his, and measured by the woordes of GOD, which ought to be the touchstone of all mens writings, there shalbe no comparison of absurdities, rybauldries, scurrilities, shamelesse sleanders and impudent lyes.

Howe the ad-
uersaries are
wont to per-
uert our asser-
tions, contrary
to our true
meaning,

The things of impietie, that he noteth, *which he saith are condemned by the Church*, (whiche yet is a shamefull begging of the question, as though their Church were the true Church): which he saith *cutteth the very sinewes of all vertue, which he hath stolen out of others*, hauing neuer read the places themselues, nor considered the circumstances; they are nothing so, as he setteth them done. For some of the assertions, they are catholike and sounde: others are so wrested, that they are made to speake that, which Luther neuer purposed. As for example:

Euerie iust mā
sinneth & ther
ar imperfeciōs
in our best
workes,

When he holdeth, that the very iust man in euery good work doth sinne, (as he saith) *mortally*: This article is both collected, and also condemned by his aduersaries, who haue wrested it vnto their purpose.

Luther indeede teacheth that the very righteous man doth sinne in euerie

euery good worke because that in euery good worke that hee dooth, there is imperfection; and though this doctrine bee contrary to the Popes doctrine, who in the *Tridentine council*, *accuseth al them that holde it*: yet neyther hee, nor his adherents, nor sir *Robert Parsons*, with all his power, shall be able to mayntaine it. Neyther is it a cutting of the sinews of vertue, to drawe men so from good woorkes, but an establishing of them in the righteousness of Christ. We are no right measurers what is well done, and what is euill done, because there is in vs a certaine selfe loue, as long as wee liue here in this worlde, which is wont to make great mountaines but molehilles, and molehilles mountaines, that is to saye, accounteth great vices to bee but small things, if a man may so speake; and small faulces, it maketh many times vertues: yea Sathan abuseth this, to shrowde vices vnder the names of vertues, and vertues vnder the names of vices. But the eye of God is as a flame of fire, as wee reade in the Apocalips, from which no imperfection can lye hidde. Besides, God dwelleth in a light that is inaccessible, so that we cannot come neere vnto him. Furder, al our actions proceede from our will, and our appetite; now these were corrupted, and altogether depraued in Adam, therefore also in vs: so that what soeuer floweth out of these corrupt fountaynes, as it commeth from them, they must needes be corrupted.

The doctrine
of the councill
of Trent.

Againe, if our actions were simplie pure and good in them selues, they shoulde bee for themselues acceptable to God: But there is nothing that wee doe but it needeth the patronage of Christe, and for Christe it is to bee accepted: therefore euen in our best workes there is sinne. Also if our weakenes bee such as wee cannot indure the light of Angels, whiche is lesse then that same inaccessible light of God, howe can it bee, that our workes in themselues should abyde that tryall? *Esay* saith, that our righteousness, is as a filthy cloute: and the Apostle addeth, That wee cannot thinke a good thought, lesse desire it, and least of al performe it, beeing by nature the children of darkenesse and of wrath, howe therefore shoulde it so be, that in our good workes, there shoulde not bee sinne and imperfection? And if *Parsons* will except, that wee were sometimes darkenesse, but now we are light in the *Lorde*, and that therefore there can bee no sinne in our good woorkes:

It cutteth not
the sinewes of
vertue, to draw
men from con-
fidence in them
selues, to truste
in God, neither
doth it hinder
good workes,
because we
teach, that wee
are not iustifi-
ed by workes.
apocalyps.

Againe, that God woorketh those good actions in vs, and therefore, if there be any fault in them, it is to bee imputed vnto God, as they blasphemously gather: the aunswere is at hande. For the firste,

How a man
hath in
his power to
doe euill.

Iohn. 15.

August. lib. de
Spiritu & litera
Cap. 4.
In resp. Luth. ad
Articulum. 36.

Of fighting
against the
Turke.
How we fight
against God,
whē we strīue
against his
iudgements.

that we are in deepe light in Christ, but yet as long as we remaine in this vale of miserie, we are not such light, as hath shaken off all darkenesse, those same remnautes of sinne beeing still left in vs. For the second concerning euery good action in it selfe, there is no fault in it, as it proceedeth from God, and is ordered and gouerned by the spirit of God, but as it is ordered and gouerned of vs, so that euery good action, although it be the giste of God, yet because our will, and our powers haue a hand in it, in that respect it is vitious. And thus much concerning this xxxiii. and xxxvi. article. Wherein yet, if this Momus, that hath receiued this at the second hande from others his predecessors, as malicious as him selfe, would but haue looked backe into *Luthers* aunswere, hee might haue beene satisfied, if the trueth coule haue satisfied him, Concerning the second, where he chargeth *Luther* to say, that man hath not in his owne power to doe euill, hee wresteth the place contrary to *Luthers* meaning, who prooueth, that it is not in mans power to do good. And yet this is the comfort of al Christians, that neither in men nor deuils, there is not any such freedome to doe euil, but they are moderated and gouerned by the power of God. For he hath the Deuil in a chain, & al wicked men, so that they can goe no further, then hee shal slacken it, and loose it vnto them. Against free wil therfore, he alleadged, not onely the scriptures, but also the Doctours, first prouing out of the scriptures, and then out of the Doctours, that there is no free will in man, especially to doe good. *Without me ye can do nothing.* He that saith *nothing*, shutteth out al preparatiue works, and moral vertues, to make way to grace. *He that abydeeth not in me as a braunch, wythereth and is cast out,* &c. S. Augustine saith, *free wil without grace, auayleth to nothing but to sinne* Now, what libertie (saith *Luther*) is this, which can do nothing but in the contrary parte, and the worser? *Is this to be free, not to be able to do any thing, but to sin?* Now, how agree these wordes with *Parsons* accusation? I leaue this to the consideration not onely of al that feare God, imbracing religion: but euen to the Papists themselues that haue any conscience, what a shamelesse & notable impudencie this is in a lying Iesuite. Concerning the fourth, where hee chargeth *Luther* to teach, that *to fight against the Turke, is to resist God him selfe*, he dealeth in this, as in al the rest, hauing borrowed it fro his own brothels, that like flies corrupt the sweetest ointments. For *Luther* addeth, *that it is to fight against God visiting our iniquities by them, which haue brought vpon vs the hande of the Turke, and al other infidels.* He speaketh it not sim-
plic, as though Christians, setting themselues against the Turke, & fighting

ting against him, doe therein sette them selves against GOD, and fight against him. But he saith, that vnlesse Antichrist be ouerthrowne, and brought into order, vnlesse wee forsake our finnes, and turne vnto God, we strue in vaine against him, being Gods rodd: and not councing vnder it, we fight against God: hee sheweth that by our warres, which haue beene made, as couers to maintaine the Popes Cuppe, he & his forces haue beene mightely increased, and the Pope hath established his tyrannie by his often consultations, by his often prouocations to warre against the Turke; and by gyuing out his Bulles and Pardons, he hath sucked from all Christendome the satte and wealth of it, & so hath weakened it against the Turk; and hindered al reformation, when it hath pleased God to lighten the harts of any Princes to see the trueth. And good S. Robert is this to *make a path to the Empire of Infidellitie*?

The fift absurditie also is set down with no lesse malice then the former. For whereas Parsons woulde beare men in hand, that Luther *shoulde dislike the Pope, for holding that the soule is immortal*: the truth is, that Luther disliketh, that he should take vpon him beside the scriptures, to make any new articles of fayth, amongst which he reckoneth this to be one, as though it had no ground in the scripture, *that the soule is immortal, but only rested vpon the Popes authoritie*. So the Pope doth also in other great matters of our fayth: *as in the misterie of the holy trinitie, in the proceeding of the holy Ghost: in the baptisme of Infants*: In al which he beareth vs in hand, that we haue no scripture, because we haue not their very words set downe, though the matters be sufficiently confirmed by it. These and such like Luther indeede calleth *monsters of the Romish downghil*. And as for the last, which hee citeth out of his booke, *Decapnitare Babilonica* in the title of *baptism*, this he hath taken out of railing *Staphilus*: for in that tytle, there are no such words in Luther, and thereupon I wil gage my credit. For, whereas he saith, *that neither man nor angel on earth, can lay any law vpon any Christian*, further then he wil him selfe: whereby he would insinuate the ouerthrowe of al politike lawes and common weales by which they stande, the trueth is, that Luther speaketh of vngodly lawes, brought into the Church by the Pope, and such like, besides the word of God, superstitious in them selues, and against Christian libertie: whereof hauing reckoned vp some in baptisme, at last he commeth to this conclusion, & these are his words: *I say therefore, neither the Pope, nor the Bishop, nor any man, hath any right of ordaining or establishing any one sillable ouer a christian man, vnlesse it be by his own consent, and what soeuer is done otherwise,*

The Popes impietie, who vnder pretence of waging warre againste the Turke, hath kept in his owne tyranny and infidelitie. So he did in the time of Henry the 3.

Concerning the Popes pride in taking vpon him to make new articles of our fayth,

This is commonly set down in all Popish writers.

How lawes are not to be layde vpon Christians. He meaneth not ciuil lawes, but Canon & spiritual lawes (as they call them) made equal with gods word.

An answer to that foule and

is done by a tyrannicall spirit. Therefore prayers, fastinges, donations, and whatsoever other things else, the Pope hath established in all his decrees, not so manye as wicked, hee hath ordayned them and exacted them by no right at all; and as often as hee doth attempt any of these things, so often he sinneth against the libertie of the Church, &c. We may therefore here see, the monstrous malice of these wretches, that thus pinch Luthers workes, to bring him into disgrace with Christian Princes, as though he were a subuerter, and an ouerthrower of al wholsom lawes, and good common weales. Whereas he will not be aunswered, but will needes haue it so, that *Martin Luther had bodily conference with the deuill*, because lying *Lindane*, and the rest of that Popish crue hauing receiued it by a lying tradition, one from an other do aduouch it: and becaule by a certaine Prosopopzia, Luther him selfe, (in that same booke, *De Missa Angulari*, translated by Iustus Ionas, (whome he calleth *Luthers Cooke*, (though hee were a Doctour of Diuinitie,) Whether this were so or no, I must leaue it, to the iudgement of all that feare God; neyther dooth it any whit disauantage the matter, though Luther had had euen such a strong assault, that the Deuil might haue made semblaunce, to haue appeared vnto him in some shape. For he hath not onely assaulted many notable and godly men, but also hath in some sorte appeared vnto them: before our Sauiour Christ, and euen since to Christe him selfe, and to others hee hath appeared sundry times, but yet he could neuer vanquishe them. Why therefore should they obiect this against *Luther*, who setteth out but the spiritual conflictes that he had with him, which by the grace of God, he ouercame? And therefore alwayes keeping him selfe fast vnto the truth, was neyther possessed nor vanquished of that foule and wicked spirite. It is not denied, but that *Luther*, according to his own reporte, had many a sharpe combatte with the suggestions and tentations of that foule and wicked fiend, as al the godly haue had, haue, and shal haue to the end of the world. But what maketh this to proue a reall and sensible conference together with them? Or how standeth it, that therefore Luthers knowledge in diuinitie, should be from the Deuil, when beeing shaken of the Deuil, in those false groundes, wherein hee had stooode of Poperie and Idolatrie, he betooke him selfe to the word of God, and to such a ground, as put Satan to flight: Wherein he found rest, and peace, and exceeding comfort to his soule, which he hath left in his writings, as a fauour of life, vnto many that haue beene likewise afflicted? His comfort.

Whether Luther bodily conferred with the deuill.

Luthers assaults many. Read his Commentaries vpon the Epistle to the Galathians.

comfortable Commentaries, vpon the booke of Genesis, vpon the Psalmes, and specially vpon those Psalmes of degrees, and vpon the Epistle to the Galathians, wherein, as in a myrrour they may see the mans spirite; shall testifie to all posterities, that that which he learned, hee learned not from the Deuill, nor from man, but from God, and his holye and blessed worde. And therefore Parsons, aduise thy self wel, & take heede, least in speaking against a man for man, that is, to vphold the kingdome of Antichrist, thou do not open thy foule mouth against GOD. Though *Luther* be dead, and man cannot requite it, yet God will bee auenged of it. If malyce had not blinded thine eyes, and hatred sharpened thy tuskes, to strike agaynst the trueth, thou wouldest haue beene ashamed of the fome that hath falne from thee. Thou myghtest haue seene, that thine owne Popes, not one, but many, haue had familiar acquaintance with the Deuill, haue had him at their commaundement, to helpe them to their Popedomes, and to asist them in other their accursed and abhominable attemptes, for the confirmation of their false and abhominable religion. And in trueth, I doe not onlie saye it, but by the grace of God, will bee redie to proue it, against thee and all the rest of you, that the Deuill is not onely the Authour of al your religion, the Father of Antichriste, who is the Pope, and that cursed estate in succession, but also the supporter and maintayner of that kingdome, by false myracles, stronge delusions and woonders, where, by hee woulde confirme it. What shoulde I speake out of your Legendes, Festiuall and Stories, of the continuall conference, that in a manner all your Sainctes haue had with the Deuill, whome they name almoste in euery lease.

I speake nothing of *Frauncis*, of *Dunstone*, and *Dominick*, the woonders and life of the one, as in an *Alcoran*, framed to overthrow al religion, is set out in that booke of Conformities: and the woonders and myracles of the other, set out by *John Capgrau*, and the last by other Legendes. As for that thou chargest *Luther* with pride, for that by a fiction he setteth forth dialogue-wise, in that spiritual conflict, it maketh nothing to the purpose: neyther dooth that any whit make for the confirmation of a sensible conference, that he reporteth of the death of *Emper* and *Oecolampidius*, whome, (though in some ouer great bycrerlesse) *Luther* accountinge them for aduersaries, him selfe hauing indured so manye sharpe assaultes, supposed to bee overcome by the Deuill: yet this maketh no more to proue a bodily

Luthers doctrine, not frō Satan, nor frō man, but from God.

Read al the histories that make mention of Pope Mar-ryn Siluester the second, of Boniface the 8. the 9. of Greg. the 7. 9. 10. the 12. of Heldeb. *Iohn Siella.* *Antoni. pramē stratenfis.* *Nauclerus.* The Deuill the authour of the popish religiō.

Liber Confor.

Iohn Capgrau. *Lombard. bish.*

Luther had no bodily conference with the Deuill, though *Dunston* had, when he held him by the nose with his tōges.

The godly
haue many af-
flicts, with that
enemy of their
saluation.

The Papistes
are the deuilles
own darlings
by profession
& cōuersation.

Concerning
Luthers death.

John Sleidan,
a godly &
learned man.

conference, than the rest. Fynally, that *Luther* confessed him selfe to haue eaten a bushell of salte with him, is also from the purpose. For, I am sure, neither *Parsons* profession, nor his weede, his *Medoles*, his *Ag-nas Deies*, and such other trumperies can ridde him from the like acquaintance with the Deuill. Naye, I saye not the lyke: for hee by profession and religion, is the *Deuilles* darling by a full resignation and possession: and therefore eateth, drinketh, sleepeth with him; obeyeth, followeth and loueth him: but those that feare GOD, howsoeuer *Sathan* layeth at them, rageth and stormeth against them, exercising them with manye sharpe and fearefull conflicts, that hee maye gayne them to damnation, neuer sheweing him selfe more restlesse & vopacified with them, then when they most resiste him: yet he neuer so vanquitheth and ouercommeth them, that he will bee at one, or haue any familiar peace with them.

Concerning *Luthers* death, which this impure mouth chargeth to haue bene a drunken death, and that from a deceitful deuill, at which hee layeth downe by coniecture, is more then villanous, to charge so excellent and notable a man of GOD with. Therefore, whereas *Mr. Charke* deemeth iustlye, that it is lacke of discretion, I pronounce, that it is extreame madnesse, and more then impudencie in *Parsons*, and all the packe of Papistes, vpon the testimonie of such partiall witnesses, to vtter any such horrible lyes and sleanders. And as for *John Sleidans* credit, hee shall haue more credit, being a professour of the Gospell, a man singularly well learned, and famous for his gyftes, and as appeareth by the stories hee hath written, of greater intelligence, then all the reste of *Luthers* enimies, that neuer coulde come neere him. Against whom, if they would take any exception because of his religion, they muste remember their owne rule, that it was in a matter of facte, whereof all men might be witnesses, wherein, though he would haue deceaued them, yet hee coulde not. And howsoeuer *Sir Robert* asketh the reason, yet I see not why one *John Sleidan* a Christian, and an Historiographer, shoulde not be preferred before all the packe of Papists, being irreligious Apostates, that haue auowed a matter they knewe not: who though they liued in *Luthers* time, yet liued not with *Luther*. And though they were *Germaines*, yet coulde not therefore either knowe his life or his death. Neither can *Fontanus* and *Pontanus*, though they should haue noted some ouer sightes in *Sleidan*, receiuing that which they had by intelligence: nor *Casper Genepaus*, who hath dubbed their
lies

lies of purpose: nor *Bartolomeus Latomus*, that dyed as a desperate man, once cracke the credit of worthy *Sleidan*: who, though (as you say) he haue noted so many lyes in his historie, yet he hath not proved anye, and if hee had beene able to haue answered, hee could not haue caried it so long in peace and silence. And as for *Gropper*, whome in your opinion you tearme to be so rare and excellent a man, that commonlye called *Sleidans* booke, the booke of lyes, his authoritie ought not much to weigh with vs, by your owne rule. For, if *Iohn Sleidan* were not to be credited (who yet had many writing with him), because hee and they were Protestantes, why shoulde we credit you, being all partial Papistes? And as for *Charles the Emperour*, who was wont to interrupt the Reader with saying, *there the knave lyeth*, it is but the reporte of lying *Lindane*, and may be as very a lye (for ought wee knowe) as any of the rest. And as for *Guilielmus Mulinanus*, that shoulde refute *Sleidans* Commentaries: First we saye, that we neuer yet sawe his refutation, so that belyke, though he would haue done it, hee coulde not: or hauing attempted to doe it, durst yet neuer publyshe it. *Sleidan* therefore, though not alone, but hauing manye that did ioyne with him, though hee had beene alone, yet beeing a Christian, a learned and sincere writer, ought to be credited in this case, and to outbeare a clowd of such false and partial witnesses, as the Papistes are, and euermore haue shewed them selues to be.

These popish historiographers partial, because they were deadlye affected towards the trueth.

Gropper.

Charles the Emperour.

But now forsooth, wee shal not want a sound testimonie, to strike the matter dead against Luther, to prooue that he died a drunken death, and that is out of *Iustus Ionas* beeing *Luthers* deere friende and his Cooke, and as partiall towards him as *Sleidan* him selfe: See here the mallice of Sathan in this helhounde Parsons, and such lyke, from whence hee hath taken it: For where hath *Iustus Ionas*, whome hee calleth *else where also* *Luthers Cooke*, though he were a woorthy and a notable man, vitered anye such woordes? Indee hee is sometimes called by a borrowed speeche, a thirde *Elias*, and that is mentioned in that storie written by those notable learned men, *Iustus Ionas*, *Michaell Selius*, and *Iohannes Aurifaber*. And this was onely doone in respect of his great zeale and seruencie of spirite, that he had in defence of the trueth of GOD, and against error: But what makes this for the mayntenance of that, which hee vitereth, not out of *Iustus Ionas* writings, but out of *Pontacus Burdegalenfis*, with whole name, that hee maye seeme for to haue some power and

How Luther was called a third Elias.

Pontacus Burdegalenfis, a lying historiographer.

authoritie, he bedaubeth the margent of his booke to daseill the eyes of his reader. You shal not want, saith he, a sound testimonie. *For I wil alleadge you Iustus Jonas, Luthers deere friend, &c.* For thus Pontacus writeth. *Martinus Lutherus, quem tertium Eliam quidam ausi sunt vocare: &c.* That is, Martin Luther, whome some dare call the thirde Elias, going well typpled and merry to bedd, was founde dead the next morning, &c. First wee shoulde heare it out of *Iustus Jonas*; and now there is brought in the reporte of *Pontacus*, the first a learned man that hath no such woordes, the other a Popishe startyppe, bored through the eare, whose writinges you may iudge, not onely by this monstrous lye, but also by many others, receyued by tradition from his predeceffours, *Hosius, Staphilus, Lyndane*, and the rest, as impudente and sclanderous wretches. And as true is this reporte, as the rest, wherewith their predeceffours the Scribes and the Pharisees, have charged not onelye Christe and his Apostles, but also these seruants of Christe, that followed him long after. They charged Christ, that hee had the Deuill, that he wrought his myracles by Beelzebub, the chiefe of the Deuilles. They charged his Apostles with the like, and after them the Christians in the primatiue Church with many enormities and detestable factes, whereof yet they were neuer guiltie, and so yet they cease not to spue out their venim, without all colour and grounde of trueth, against those excellent seruantes of God, whose shoolemasters they are not woorthy to loofe, and al because their crowne is reached at, and theyr belly is pynched, which yet must downe, tугge they neuer so harde for it. And hence come all these deuises of Satan, being lewde and lowde lyes, without all colour of probabilitie or coniecture. Hence it is that *Luther must needes bee the sonne of the deuill*, that he must dye drunke: that *Oecolampadius*, must needes eyther be killed by him, or by his owne handes: that *Peter Martyr* must haue a familiar: that *Martin Bucer* must consulte with his Cowe and his Calse: Iewel must haue all his knowledge from his Cat, or from a Wesel, and muste dye recanting his opinions, imbracing a popishe Crosse, with protestation that hee sinned against his owne conscience and knowledge, with a thousand such other deuises and fictions. And he that can be the firste, to deuise such a ground for the to worke vpon, that they may deface god & his truth; these me, though they be the *verisest rascals*, & landlopers, & are amongst men: though they be so branded, & they deserue no credit amongst honest men, especially amongst godly me; yet these they receiue & extoll about the skies.

And

Iustus Jonas is onely named, and then Pontacus is alleadged.

John 7. 8.
Mark. II.
Acts. 26.

Tertul. in Apol.
Mertian ex Tert.
Aelius ex Laetia.

The grosse & horrible sclanders of the papistes deuised against Reuerend and godly men.

And such a one is this *Pontacus*, whome hee would boarde in steele of *Iustus Ionas*: Such a one is *Bolfecke*, of whome hee speaketh afterwarde, an impure *Apostata*, and a trouble coast, an enuious and malicious wretch, as afterwards shall more plainly bee proued. And for the credite of this reporte concerning *Luthers* death. I referre the Reader to that story, written by *Iustus Ionas*, and testified by *Selius* and others, that *Martyn Luther* died in a good age, with great peace and excellent testimonie of great personages, and godly men: who being sicke not vpon the sodaine, but as he was in his iourney towards *Isib*, at the instant request of the noble Earles of *Mansfelde*, departed from *Wittenberge* the 23. of *Iannarie*, in the yeere 1546. The first night going to *Bitterfelde*, the next day comming to *Haulis* about eleuen of the clocke, hee remained there that day, and three dayes after in the house of this *Iustus Ionas*, being a Doctor in Diuinitie, whom this sorte and the rest, would make to bee his cooke.

Bolfecke what he was.

Martyn Luther death when it was and where.

On the twentie eight day after, he departed from *Haulis*, with his good hoast and his three sonnes accompanying him, and passing ouer a dangerous flood in a small whyrrie, by and by afterwarde hee fell so sore sicke, that euerie man thought him in great danger: and thereupon, not only tooke vp the next harborow, but made such necessarie prouisiō as was fit, till hee was somewhat better relieved & recovered. After which though he were not fully cōfirmed, yet he folowed that matter about which he wēt: he oftentimes preached, & was euermore occupied about the affaires of that Church. And for the aduācement of the kingdō of Christ, his exercises in study in expounding the Scriptures, in writing & in prayer, were wonderful: All done with wōderfull zeale & singuler dexteritie. But all this time, hee was as a crazed man, and thereupon was desired by those princes and many others, to take vp his chamber aforehande, that his health might bee the better prouided for, but hee would not, but thought it a great durie still to be occupied in thinges appertaining to his function. And therefore as a prediſſion of his ende, hee made a worthie Sermon of death, and of the ioyes of the life to come, of the great tentations that euerie Christian indureth: and when afterwarde hee waxed sicker and sicker, hee was often founde in prayer: hee was visited by the Earle *Albeis*, and receiued medicines, such as were appointed for him: beeing had to his bed, hee vttered these wordes: *The euermore God bee my comfort, for now I goe to my bedde. Into thy handas: O Lorde I commende my spirite.* And whereas this wretch reporteth that hee

The labours of Luther in his ministerie preaching, reading, consulting & confirming were wōderfull

Philip Melancthon in orat. funeb. VVellern.

An anlwere to that fowle and

should will the, to pray to God for our Lord & God, & for his Gospell: it is a foule lye, fit for the mouth of a Papist, For the storie is thus, that when his clothes were done off & he was layd in his naked bed, he gaue each of **Luthers** praier, the his hand, and said: *Farewell to you all sweete brethren in the Lord, pray for the congregation, and holy Gospell of God, that they may haue prosperous successe, for that wicked counsell of Trident, and that abhominable Pope, hath sought and yet seeketh to do them both great harme.* What villanie therefore is this, not onely to lye vppon a man that is dead, but that the lye may bee credited, to father it vpon *Iustus Ionas*, beeing reported by *Pontacus* & *Howe* would this impudent Friar haue triumphed against *M. Charke*, that hauing but a little holde in a matter of diuorce, for that *M. Charke* sawe not the latter end of **Luthers** wordes, as hee did the beginning, and maketh yet such styrr about it, if hee had had the like aduantage, as heere hee hath yeilded, But God and his holy angels, heauen and earth, men and all creatures, must needes beare witnesse against such a false witnesse. If hee will say still that these Reporters are partiall: what are his? If these that were present, could not tell the truth, because they imbraced true religion: can Papists tell it that are absent, imbracing superstition? Can this Harlots forehead say, that any Papist did heare it, howe soeuer they haue shamelessly reported it? Or is there any publike scale of the states present, that euer did confirme it? No no, for the storie saith, that afterwards hee fell a sleepe, and beeing awaked, when hee was asked howe hee did, hee aunswered not like a drunken man, but thus: *O my Lord God, how sicke am I this houre? Oh M. Ionas I make no other account but here in Izlibe where I was both borne & baptised, to lay my mortall bones.* And afterwarde beeing desirous to bee carried into a stone, when they began to comfort him, hee still cryed out, *O Lorde into thy handes I commende my soule, as before, &c:* Then going to his bed againe, beeing visited with Phisitions, Noble men and Ladies, and others of all sortes, that did their best to comfort him with such thinges as they thought meete, hee cried out: *O my Lorde God howe greivous anguish suffer I nowe about my heart? I shall now die: Lorde, I thanke thee highly: I shall nowe lay my bones in Izlibe mine owne native Citie.* And when some went about to comfort him againe, hauing nowe sweat, &c. *Yea* (saith hee) *but the sweate is colde, and full of death. I giue ouer this life, for my paines increase more and more,* And further to prooue that hee was no drun-
ken

ken man, hee made this notable prayer. *O my everlasting father the God and father of our Lorde Iesus Christe, yea the Lorde of all Ghostly comfort, I render unto thee most high thanks this houre that it hath pleased thine inestimable goodnesse, to make open unto me a sinner, thy moste dearly beloned sonne, my Lorde Iesus Christe, whome I haue nowe I thanke thee, in ful and perfect beleefe, him haue I preached, him haue I confessed, him haue I loued and glorified, whome the most wicked Pope, with his cursed cormorants, doe still yet darken, disdayne, mocke, persecute, and blaspheme. I beseeche thee most deare Lorde Iesus Christe, mercifully to receiue my soule. O my beauenlie father, though I nowe leaue this mortall bodie, and am taken away from this life, yet doe I certainelie knowe, that I shall euermore dwell with thee, and that none shall bee able to withholde mee from thy gracious handes.* Then hee rehearsed sundrie comfortable sentences, taken out of the scriptures, to confirme himselfe in the hope of that glory. And then receiuing the quantitie of a sponesfull of a medecine that was ministred vnto him, hauing thus againe repeated those wordes, *Lorde and father into thy handes I commende my spirite, &c.* Hee lay still and quiet, and after a good pause being asked, whether hee would perseuere in that doctrine, whiche hee had taught: hee answered with great courage and stomacke, yea, and so turning vpon his right side, after that spake not. Thus slept this sweete Luther in the Lorde, whome these monsters did persecute a liue, and now like mad dogs doe bite vpon being dead.

Luthers godly prayer a little before his death.

Ex Melanct. Ex Steidano & alijs Actis & monumentis. fol. 966. 967. 981. 982. &c.

Abbas V. sparg. Casp. Tencerus.

Luther constant in his doctrine.

As for that which he addeth further, concerning Protestants dissensions, *I haue touched it afore, and will not enter into it againe.* It is confessed, there are some differences amongst vs, because wee are not all of equall birth, growth, iudgement, and knowledge. But our differences are not in matters of substance, or such as do break the foundation, vpon which if any man stande not, hee is not with vs but against vs. And though *Luthers* schollers haue growne to greater heate, and lesse modestie, then was in that singuler instrument of God, yea and to som opinions of more fearefull consequence: yet we hope, if they be Christs, the Lorde shall reueile vnto them also his glorious truth in her excellent perfection and beautie. And as for Papists dissensions, & contrarieties, they are so many & so waightie, all besides the foundation, as they may be ashamed, once to object any such thing against vs, but of this enough.

Our differences.

Colloquium Mar purg. in 1529. where Luther and Zwinglius were present, & agreed vpon all the chiefe points of religion.

Now

An answer to that fowle and

Caluins life.

The works of
Caluin many,
& sincere.
Reade their
Catalogue in
the end of his
life written by
Beza, set before
his Commem-
taries vpon Io-
hua.

Nowe concerning the life of that notable and excellent man of God *M. Iohn Caluine*, whose laborious and painefull workes full of sinceritie and wonderfull iudgement, beeing so many, and so well written, mighte not onely seeme to haue taken vp a whole man, but euen to haue beene done by many men: although I say not onely these workes, but also his other painefull labours in his ministerie, might giue a sufficient resemblance to all posterities, to his friendes and veriest enemies, what maner of man hee was: yet notwithstanding doth this *Cerberus*, for hatred of the truth, barke also at the credite of this most reuerent and excellent man.

And although (as I haue noted afore) they that are truly taught of God, are not wont to measure the truth by men, because the best men haue their faultes and imperfections, yea the holiest and best that euer were, that the truth might stande alone, and not bee regarded in respect of mens persons: yet this doggish generation whose liues and very vertues notwithstanding, are the very sinckes and infections of the worlde: that they may deface the Gospell, they runne to mens persons, and like flesh flies, they lye still vpon their soares. Wherein yet their stinging & biting, should nothing so much greeue vs if they did not first also wound vs themselves, that they might haue matter and corruption to suck vpon, though not from vs, yet from their owne filthe, to sat themselves with all.

The giftes of
God should be
prayed in his
seruants.

The nature of
the wicked.

Bolsecks des-
cription set out
by Parsons, to
the ende his
testimonie
might be cre-
dited.

Thus whereas they shoulde bee thankfull to God for the wonderful graces that hee giueth vnto his Saints for the edifying of his Church, they enuie them, they barme at the light, because they loue darknesse more then light. For if this were not so, what cause haue they, thus to raue against a very Gods man, the most singuler and rare instrument, that God hath raised vp in our time. Wherein yet their fault were the lesse, if they had any colour, or probabilitie by any reasonable coniecture, or warrated testimonie against him. For of all others, who is this *Bolsecke* whom *Parsons* thus highly commendeth? Whom as if hee had knowne, hee affirmeth to haue liued with *Iohn Caluine* both in *Geneua*, *Berna*, and *Lausanna*, thirtie yeeres agoe, whom hee dubbeth a Doctor of Phisicke, and calleth him by a reuerent name, as if hee were some greate personage, skilfull and of experience, such a one, as shoulde haue professed and practised Phisicke, euen in *Caluines* time, whose booke of *Caluines* life was written in the yeere of our Lorde 1577. and dedicated to *Monsieur Epyneck*, Archbishop forsooth, and Earle of

To conclude, this is graunted, and standeth fast fixed betwixt vs: that it is not lawfull to make God, a companion of the faulte or blame in mens sinnes: neither that the name of sinne dooth by anye meanes agree to him. And yet this letteth not, that, that exercising the power of his hande, by a certaine wonderful & incomprehensible iudgement, thorough Sathan and the reprobate, as it were the organes of his wrath, he should sometimes instruct the saythfull to patience, and sometimes inflict, such punishments vpon the wicked as they deserue. But this prophane tryer cryeth out, that God is wrapped in this guiltines, when we make his providence the arbitrer of all thinges: To conclude, taking away al difference betwixte the secreete remoued cause, and those neere causes, hee suffreth not those aduersities that were layde vpon Iob, to bee counted the worke of GOD, vnlesse he also bee made guiltie together with the Denill, and those theeuish Chaldeans and Sabeans: Wherefore as our brotherly coniunction requireth, we beseech you thinke not muche to maintaine and vnburden by your subscription the doctrine of Christe, laden and oppressed with the sacriledges of a vile & naughty man: which because we hope you will willingly doe, and of your owne accorde, it is in vaine with any carefull and diligent praieres to intreate you. Wee againe, as our helpe shal be needefull for you, you shall finde vs euermore readie to euery brotherly ducie. Fare you well deare and reuerende brethren. The Lord gouerne you by his spirite, and blesse al your labours, and maintaine and defend your Church.

At Geneva.

If *Parsons* will saye, that *M. Caluine* might be partiall, yet hee cannot take any iust exception against the whole Senate, and against the other Ministers that wrote, as they were perswaded, and as the trueth was, against this wretched and vile man, who beeing thus corrupt in the beginning (when he would seeme, hauing now cast off his coule, to bee in exile for the Gospell, and yet standing against it) coulde not giue anye great hope of imbracing it afterwarde. He was now fled from his vow, which is the greatest sacriledge that can be amongst Papistes, and therefore deserueth no credit amonge them. And towards vs, you see what credit he deserueth. For though he had cast off his cowle, yet he had not cast off his cowlish superstition. In this matter, he is, a partie, prouoked, & prouoking others, and therefore his testimonie is as the testimonie of a man boared through the eare, neither to bee credited of one or other: who, although he make neuer so earnest protestation, is no more to bee

ereditied in that, then in the other things, for whiche you disclayme him.

Neyther coulde hee write the lyfe of *Caluine*, without suspicion and reproofe both of *Caluines* friendes, and *Caluines* enemies. Of his friendes, who were the Churches, from whom he both dissented & was condemned. Of you, from whome he was nowe departed, and as you accounted beccame an horrible Apostatate. But this is your fashion, euen as common shifiting mates are woont to doe, to auowe that they are sette, at so much and so much in the *Queenes* bookes, that they may be counted as free-holders, and sufficient suerties, so doe you: you woulde neuer vseels to bring in euery rise rasse, whome you can get, in any cause to speake any thing against vs, whether it be with you or against you: because your selues are heretiques, you ioyne with al heretiques against Christ and his trueth. So as you haue borrowed some sclaunders from some such knaues and wretches, as were notorious & troublesome to the whole worlde, and stincke almost in the nostrilles of al: such as were *Baldwine Blandrat*, *Hesbusius*, *Fickler*, *Frarin*, and the like: so when you haue no authour to followe, rather then you will lacke to charge vs, you will deuise thinges that were neuer sayd or done, as this impure Apostate hath done, in writing so long after the death of *Caluine*, so many horrible and palpable lyes of him, that all the worlde can witnesse to be false and shamelesse. And as that Epistle sent to the Churches of *Helueta*, did witnesse, what the whole Church thought of him, so there was another Letter written to the Ministers of *Basyl*, that giueth sufficient testimonie of him: which beccause also it maketh for the more clearing of the matter, and containeth many profitable thinges against *Bolseckes* false doctrine, I will not thinke it much to sette it downe.

* *Caluine* to the Ministers of *Basil*: grace be with you, and peace from
* God our father, & from our Lord Iesus Christ, most dearly beloued and
* honourable brethren.

* Although concerning the question propounded vnto you, you haue
* giuen a lesse, full and cleare aunswere, then peraduenture was meete, and
* in good sooth otherwise then our hope and desire was: yet notwithstanding we imbraced with thankful heartes, that same forward and
* gentle readinesse of yours, to haue helped vs. And further we perceaued
* nothing to bee contayned therein but godly and sounde. I woulde to
* God such a confession might haue beene obtayned of *Bolsecke*, for then

then wee shoulde haue had no cause to haue troubled you . But that which we haue testified of him, that hee is a man of more then a brazen forehead, this proueth it true: for that hee falsely lyeth, to haue subscribed to your iudgement. Neither was hee ashamed before our Senate to boaste of the same. But being confounded thorowe a stronge confutation, which was at hande, he was at length quite dumbe. Further, whether he holde anye thing neere your doctrine , there is no harde iudgement. Let not our Letters and testimonie bee credited. Our Senate hath sente you his aunsweres written out of our publique actes , in which you shall finde worde for word, that our faith hangeth not of our election; also that election is of sayth: also that no man remaineth in his blindnes, by reason of the corruption of his nature : because all men are rightly enlightened of God: and that God is reproched: if any man shal say that God hath left some in their blindnesse, because it seemed good vnto him. Also, that al reasonable creatures are drawn of God, or that any is forsaken of God from the beginning, but onely he, whoe hath wrestled against God oftentimes. Also, that a fleshie heart is made of a heart of stone, is nothing else, but y^e a heart, capable of vnderstanding is giuen vnto him. And that this grace is general, also y^e these rather thē they are predestinate to saluation. When that place was obiected vnto him , out of the first Chap. of the Ephe. he answereth after his woonted desperate impudēcie, that ther y^e apostle intreated not of the cōmon saluatiō of the godly : but that Paule with his companions, was to be elected into the offyce of the Apostleship. Whē it was again excepted of vs, that thē the Apostles onelye were partakers of the free adoption, were onelye reconciled to GOD, and onelye assured of the forgiuenesse of theyr sinnes , hee was so farre from beeing mooued , that with a doggish laughter, hee tooke those lyghtenings vnto him . Conferre these frantique dreames with your iudgemente : and what is more vnlike? Farre bee it from vs, that wee shoulde saye, that you maintaine his wicked errors : from which , that you are moste farre, your Epistle plainly sheweth . Yea, when that same deceauer attempted to wynde you in with him, hauing manifested his deceit , wee mightilye brydled his leawdenes. Of which thing we haue our Senate a most plentifull witnesse : And when hee was banyshed , it was publiclye pronounced out of a solemne wryting, that he had obstinately despyed the iudgementes of the Churches , to which hee sayde, he would haue good. Let *Falsus* write, that hee is not a man altogether so suyll.

An answer to that foule and

* and in fauour of an vnknowne knaue let him pawne his credite, to bee
 * mocked for his labour. For it wil shortly appeare, to a greater hurte
 * of the Church then we woulde, what an hurtfull pestilence hee was.
 * For there are manye other fitte witnessess, that he nourisheth within
 * his brest, many other monstrous errors. And now when he openly
 * resisted our sayth, by a deceitfull counterfeiting of consente, hee went
 * about to get letters from you, vnder colour whereof, hee might the ea-
 * slier abuse the rude and simple. But you, as it became brethren, and
 * friendly towards vs, differred what to aunswere, vntill you were certifi-
 * ed of the whole matter from vs: and as was woorthye your wisdom, e,
 * skilfully & rightfully you suffred not your selues to be circumvented by
 * the crafte of a perfidious and wicked knaue. So that as your moderati-
 * on deserued not a common prayse: so we hope you shal feelee the fruit of
 * it. And for this your gentlenesse vsed towards vs, wee giue you great
 * thanks. Fare you well worthy men, and brethren beloued of vs from
 * our heart. The Lord preferue and blesse you together with your Church.
 * This month of Ianuary. 1552.

By these tellimonies it appeareth plainely, what this *Bolsecke* was,
 whom Parsons bringeth in, as a witnessse against Caluine, and heareth
 him to speake, and helpeth him out, though his woorke of Caluines life
 forsooth, were translated and misse caryed in the carriage: A pitifull
 losse: which yet that it may bee recouered, Parsons hath stuffed this
 booke, with a brieue recapitulation of the most odious matter, for the
 better discharge of his credite with M. Charke. But a man may seee thae
 Byrdes of a feather, will together: and if Parsons had beene one, that
 had set eyther by credite, or honestie, he would haue beene loth, to haue
 bin scene so familiar, & so conuersaunt with such an honest moome: of
 whome hee hath learned such notable lyes. For, admitte that he knew
 Caluine, as manye others did: is it like that such a knaue, hauing had
 intelligence of such horrible faultes, as he aduoucheth to haue beene
 in Caluine, that he would not then, when hee was neereest to him, when
 he was thus prouoked, was heard, and might haue beene heard in that
 Ecclesiasticall Senate: when for an Heretike and trouble coaste he was
 afterwards banished out of Geneva, is it like (I say) that hee would haue
 spared then to haue vttered it, or if he did for feare, or for other respects
 not then vtter it, was it not like, when he came afterwarde to Berna
 where he boasted of fauour, or to Lausanna, from whence also he was pub-

of Lyons, which in the very forefront of his booke, carrieth so sacred^e a protestation, that hee neither wrote nor spake any one thing for anger, enuie, euill will, against the trueth and his owne conscience. Are not heere thinke you goodly colours to gaine credite, to so wicked and infamous a slander? For the first, that you may knowe this cub, as the Lyon by the clawe: I will set foorth what this *Bolsecke* was, that all Christian Readers may in the feare of God iudge, of what credite such a one deserueth to bee amongst those that feare God, then afterwarde I will examine euery circumstance of his euidence, and compare thinges so together, as I trust, it shall euidently appeare to all that will not wilfully bee blinded, that this *Bolsecke* is not onely a notorius roge and a runnagate, but those men, at whom he barketh, are worthie & excellent men: reuerende for their giftes whilest they were a liue, and many being now dead in the Lorde, of a blessed and euermourning memorie. First therefore, that you may see, what holde the Papistes take of euerie riffe raffie that may but beginne a matter for them, and what a shamelesse witnesse this is, whom they bring in, as if he were an honest man, you must first vnderstande, that this *Bolsecke* was a friar Carmelite, who sodenly leaped from the profession of popishe diuinitie, to practise of phisicke, wherein yet though hee had not had that bringing vp, that should haue made him fit for so necessarie a science, yet hee was bolde and impudent, and for the better compassing of estimation and credite, (which such kinde of spirites euer hunt after) hee dispatched himselfe from *Paris* out of his cloyster to the Church of *Genena*: where, the discipline of Christe beeing euen thorowe some difficulties by the worthie labours of M. *Caluine*, recouered, brought in, and fully settled in these Churches together with sounde doctrine: which then had chased out the darkenesse of poperie from their publique assemblies, (though there were manie papists amongst them:) This *Bolsecke* was quickly founde out what hee was amongst them. For hee perswaded himselfe, as if he had been still in a cloyster, and therefore knew not howe to beare himselfe in a reformed Church. And this was the cause that certaine naughtie and euill disposed persons, with whom this *Bolsecke* ioyned (hauing now in the beginning begun to barke against that comfortable doctrine of Gods euermourning predestination and prouidence: as though M. *Caluine* & others, had made God the authour of sinne, & culpable of their condemnation) did so much then trouble that church. This *Bolsecke* therefore hauing deceived the Dutches of *Ferraria*, who in the beginning had conceaued som good

Bolsecke a friar Carmelite.

Began in vna Cath.

An Answere to that foule and

opinion of him fauouring in some points the Gospel, came to *Genewa* in the yeere, 1551, where in deed, though he tooke vpon him to be a Phisitio (whō *Parsons* this Iesuit setteth out with all his titles) yet hee was neuer of any account amongst those learned Phisitians that were there. On a time, one of the ministers in the assemblie, & as they call it a *congregatio*, propounding vpon that text of *S. Iohn*: *He that is of god, heareth the words of God, yee therefore heare the not, because you are not of God,* &c. did by occasion in way against free wll, & that same foresight of workes, which the papists much speake of, prouing that same decree of Gods euerlasting predestinatiō, to be certain, &c. This *Bolseck* being present, & *M. Calvin* (as he thought absent) he was so bold & impudent, that hee could not any longer refrain, but burst out openly, to the disturbance of that congregation, & with many seditious, vile, & opprobrious wordes, set himselfe against y^e excellent doctrine: whereupō *M. Calvin* being now come thither, or euer he had finished: he did so notably confute him, & y^e enē vpō y^e sodain, by many notable argumētis & places, especially out of *S. Aug.* hauing not thought of any such matter before, as the cause had nothing to replie or say against it: & as y^e storie saith: *If euer Cal. shewed what a mā he was, he did it at that time.* There was at that time one of the Magistrats present, who presently committed him to prison: but the matter being hādeled by many disputatiōs, in the Ecclesiasticall senate, & y^e Senate of the *Helnetiās* hauing their opinion also asked, concerning y^e matter, he was at lēgth cōdēned as a meere *Pelagiā*, & banished out of *Genewa*, y^e 23. of Decēber 1552. Frō thēce he departed to the territories of the Lords of *Berne*, wherealso he behaued himself in such sort, that hee was twise or thrise banished out of their dominions, as an impure & seditious heretike, till at the last, seeing some hope of peace in the churches of Fraunce, he labored thē to enter into the ministry, & at a Synode in *Orleās* kept there in the yere 1562. he acknowledged his fault, & faigned an earnest & hartie repētāce, in such sort, y^e *M. Beza* & sūdry others conceiued som good hope of him. But because he had byn so notoriously infamous, they wold not admit him without som notable satisfactiō to the church, & especially to the church of *Genewa*, which he had so wickedly & wretchedly infamed. And although he fained himself redy to perform al this, yet whē he saw, that that which he sought for, could not be obtained, but with such hard conditions, & that the peace of the Churches in France where he would haue bin imploied, fell not out to be such, and so great as he loked for: this dog returned to his vomite againe, and ioyned with the enemies of the gospel, his wife in the meane time playing the

M. Calvin vpō the sodain cōfureth *Bolseck* out of the scriptures, & out of *S. Augustine.*

Bolseck inconstant & a notable dissembler.

Breain vita Iob.
Cal. de Bolseck
Apostata Anno
1575.

harlot, and prostituting her selfe to euery Friar, & hee playing the notorious knaue in scandering & backbiting the religion of Iesus Christ, & the true professors of it, This is that goodly witnes that *Parsons* bringeth foorth in a foxe furd gowne, like some knight of the poste against that blessed mā of god, of blessed memorie, *I. Calvin*; taking vpō him, to brooch vnto the world, such shameles scanders & lyes, as this *Bolsecck* hath deuised & set down: first, beeing as you haue hard a Friar, then an impure knaue, not instructed in the sound doctrine of saluation; one that was a seditious wretch, & hauing carried the shame of so iust a reprehensio by *M. Calvin*, would not digest it, but enuied & hated to the death that worthie man, (whose shoe latches he was not worthie to vnloose) al his life after: of whom not only *M. Calvin*, but also the churches gaue this testimonie, & haue set it down to remaine to al posterities: that he was a deceiuer, & of the nūber of those runnagate Phisitions, that had gottē so much impudency, as they were fit for any mischief. This *Bolsecck* (say they) about an 8. moneths since, in a publikaſſebly of our church, went about to ouerthrow the doctrine of the free & vnderſerued election of God, whiche wee teach together with you out of the word of god. But the frowardnes & stubbornnes of the mā, with as much moderation as might be, was assuaged; yet afterwards he ceased not in all place where he came, to make a noyse, to the end he might shake from the simple, this chiefe head of their faith. At length, with open mouth he vomited foorth his poison. For when, after our accustomed maner, one of our brethré should expounde that same place of Iohn, where Christ pronounceth, that they are not of God, which heare not his worde, & had said, that as many as are not regenerated by the spirit of god, resist God stubbornly to the ende; because that gift of obediēce, which god vouchsafeth his elect, is a peculiar gifte: This knaue started vp & said, that it was a false and wicked opinion, sprung vp of late in our time, wherof *Laurēce Valla* was the author, to wit, that the will of god was the cause of all things. And that by this meanes, the sins of al mē, & the blame of al euils was laid vpon God, & that there was fained vpon him a certayn tyrānical lust, euē such as Poets dreamed to be in their God *Iupiter*. Afterwards he descended to another point, to witte, that mē do not obtain saluatiō, because they are elected, but they are therefore elected, because they beleue; nor y any mā is reprobate by gods decree, but only those that deprive theselues of that cōmon electiō. In y hādling of this question, he inuaded against vs with many bitter & shameles slanders. The gouernor of the citie being there, & hearing the matter, cōmit-

In the storie set
downe in frech
before Iohua.
anno 1574. Joh
80.

The whole
Church of Ge-
neua, to the mi-
sters of Helue-
tia. Fol. Epist.

140.

ted him to prison, especially because he had seditiously exhorted the people, not to suffer themselves to be deceived. Nowe the knowledge of the matter is brought to the Senate, where he goeth on with no lesse obstinacie and impudencie, then hee was wont to maintaine it. In the meane season, when hee boasted, that hee had many ministers in other churches that were of his side, wee desired of the Senate, that it shoulde not pronounce any thing of the summe of the whole, before the answer of your Church being obtained, it might know how shamelesly the knaue did abuse the title of your suffrage or consent. Hee in the beginning being overcome with shame, would not seeme vterly to refuse the iudgemente of the Churches; But he cauled, that you might seeme worthily to be suspected, for the ouermuch familiaritie you had with our brother *Caluin*. The Senate for all this, as we had requested, thought meete that you should be consulted withall. And this also drew it on, because hee had wound in, your church. For cōdemning *Zwingle*s aboue all others, hee lyed, that *Bullinger* was of the same opiniō with him. Also, he hath craftily taken occasion of contentiō amongst the ministers of the territorie of *Berne*. But our desire is, that our church may be so purged of this plague, as that being chafed from thence, it hurt not our neighbours. And yet notwithstanding it is our parts, & very materiall for the maintenance of publik peace, that the doctrin which we professe, be approued by your consent: althogh there be no cause, that we shold intreat your faith with many words, The institution of our brother *Caluin* is not vnknowne vnto you, which this fellow especially hath takē vpon him to resist. It were not to the purpose to set forth, how reuerētly & soberly, he there intreateth of the secret iudgemēt of God; because the booke is a sufficiēt witness in it self. Neither do we teach any thing here, vnlesse it be drawē frō the word of God, & is receiued also in your church, euer since the light of the Gospel was receiued. It is fit enough that we are iustified by faith: but in this appeareth the vnmoueable mercie of god, whē we vnderstand faith to be the fruite of our free & vnderdeserued adoptiō, & our adoption to flow frō the euerlasting election of god. Now this deceiuer, when hee saigneth election to hāg off faith, he faineth ꝑ faith it self doth no lesse arise of ꝑ proper motion of mā, thē of ꝑ heauenly inspiratiō. Again, it is without all controuersie, ꝑ whē men perish, it is to be imputed to their owne malice. But in the reprobate, whō god passeth over & forsaketh as vnworthie by his secrete counsaile, it sheweth a worthie instructiō of humilitie. Now this *Hierom Bolseck* graunteth nothing to be done iustly of god, vnlesse the reason of it may be set before his eyes.

To

publicly banished, that hee would not haue blabbed it forth? or, if euer hee learned it, hee must haue learned it then, and there, or else afterwarde deuise it, when he was returned to that sty of Hogges, where there is store of such filthynesse, to delighte such beastes withall. Againe, why was it so many yeeres, after *Caluins* death, hee hauing now slepte in peace, in such honour and fame amongste all the Churches of GOD? so concealed, that this soule byrde was not hatched? Surely the reason is, because it was deuised, that beeing the further off, and nowe brought in cunninglye, to bee auenged vpon a dead man, it might bee currande amongst Papistes, amongst whome nothings is so vsuall, as lying and sclaundering. As for *Bolsecke* his learning, credite, wisdom, and honestie, *Parsons* in praying them, sheweth his partial iudgement: one Mule dooth but rubbe another in it. For, for the prooffe of the firste: to witte of learning, there is no other prooffe, but this onely booke of *Caluins* life, whiche beeing a barme of so longe a byrth, and a woorke of so many yeeres, vttered so out of season, it carryeth nothing in the forheade, but barbarous ignorance and scurrilitie. And if hee bee of credite, wisdom, or honestie, let *Parsons* also bee wise and honest. As for the place of his lying, I suppose, *Parsons* knoweth not where *Bolsecke* lyueth, whether in heauen or in hell. I haue hearde credibly reported, that for the time hee lyued (for nowe I heare hee is deade) hee lyued like a fugitiue, neyther in credite nor estimation, eyther with Protestant or Papiste: although I cannot thinke, but the Papistes had cause to make some accounte of him, that hauing grounde forth such a deale of stufte for them, against *Caluine* and *Beza*, and beeing then of a Friar become a priest amongst them, (as they saye hee was) they should for his good seruice haue set some greater price vpon him, and rewarded him, eyther to haue made him a Cardinal, or at the least some Iesuite. Thus much concerning *Bolseckes*, and his protestation, till we come afterwarde to speake of *M. Beza*.

Where hee saith, that *John Caluine* was borne at *Noion* in *Picardie*, the yeere 1509. hee saith true, because hee learned it of them, that sette it downe beefore him, that better knewe it, then hee coule tell them: but in that hee saith, that hee was in his youth a horrible blasphemour of GOD: we aske him how he knew it? The place of his byrth hee knewe by information, but *Caluines* manners hee coule not knowe: because it was not set downe in anye

Anthony Cathaline against whom *Caluin* wrote, being a companion of his, was such a scholler, that wrote in the end of an Epistle, *Per me Anthonius Cathalinus*

Where *Caluine* was borne,

florie, nor giuen him to vnderstande by any sincere information. And although it had not bene much to the purpose, nor ought nor to waye against the trueth, if in youth, ignorance, and blindness hee had shew-
wed him selfe suche a one; yet they that knewe his parentage, his
friendes, and the course of his youth, beeing not partiall, haue testified,
that hee was towardly, his lyberal bringing vp in knowledge, and his
profiting in it, that made him a man of so worthy gifts, plainly confir-
ming it. And if hee had bene suche an execrable *blasphemer in his*
youth, is it likelie, that hee eyther did, or coude so applye his booke, as
to come to such perfection euen in his youth, at the age of 24. yeeres, &
somewhat vnder, to haue writteu those notable commentaries vpon *Se-*
neca de Clementia? Againe, when hee saith, that *he became at*

Caluine borne
of good paren-
tage, and well
brought vp.
Caluine no
blasphemer.

Caluine vnder
the age of 24.
writeth those
notable books
of Clementie
now extant

In the papacie
nothing but
shifting, chop-
ping and chan-
ging, buying
and selling.
Reade their
own stories.

Caluine by all
circumstances
no priest.

length a Priest by shifts, and had the cure of a certaine Chappel in
Noion: It is true, that by his fathers procurement, being a man of good
reputation, hee had a prebende in the Cathedrall Church of Noion, but
that hee euer came by it, by anye shifting meanes, it is the sclaunder of an
impudent Fryar. And if hee had come vnto it by any, after that sorte, yet
this ought not muche to preiudice the trueth, which then hee ney-
ther knewe nor professed: seeing the Popishe Church maketh no con-
science of simony, and shifting meanes, to gette fatte Byshoppricks and
benefices, the most of their Popes buying and selling their Popedomes
and benefices, as in a common market. But yet, that he was a *priest*,
though hee had a cure, and preached certaine Sermons to the people,
it is vncertaine, both becau's his yeeres had not fitted him to that
highest place in their Antichristian kingdome, by their owne Canons,
whoe might not bee a priest vnder the age of xxx: and also becau's he
continued not longe in it, his father chaunging his minde, in purpo-
sing to sette him to the studie of the Lawe, and *M. Caluine* him-
selfe hauing receyued some light of the trueth, by meanes of his Co-
sine *M. Peter Oliuentanus*, that made him to withdraw from that ab-
omination,

As for beeing taken and conuicted in that *horrible sinne of Sodome*,
if there were any such thing, it was a fruite not of the Gospell, but of
Poperie, amongst whome, holie Matrimonie beeing detelled and shun-
ned, as *unclean and filthy in their Popishe vnction*, what other fruites
coude it yeeld, but *Sodomie*, *Buggerie*, *Whoredome*, and all other
kinde of filchinesse? but that it was valikely, that *Caluine* was euer
teynted

No Sodomiter.

teynted with anye such cryme: Fyrst, wee must thinke, that if there had beene any such conuiction or condemnation, it would haue beene set downe vppon recorde: Besides, who euer heard, that the Papistes retayned any such law in Fraunce for that sinne, hauing so many Abbeyes, Nunneries, and religious houses, as they call them, but most irreligious, where they made no account of that sinne, but alwayes accounted it as a sporte: their Popes hauing dispensed with it, in some Countries, and some of their Cardinales hauing written bookes in the prayse of it. And if hee had beene *condemned to haue beene burnte alyne*, why did not this villaine, and wretched lyer, set downe the manner of processe, the fourme of pardon that was graunted, and shewe the like practise of anye burnte in the shoulder, for the like offence. The like is to be said of chaunging his name, to make him agree with *Luther*, which impudently hee saith, *the whole Citie did testifie to Bertilier, Secretarie of the counsell of Geneva, under the hande of a publique and sworne Notarie, the same beeing extant and to bee seene, &c.* For I aske, what man of credite did euer see anye such testimony? If it were a publique instrument, it was not so easily concealed?

Pope Sixtus, as is alleadged before, and sundry others,

Againe, who was this *Bertilier*? Surely a knaue, one of *Bolsecks* companions, and of *Seruetus* faction, that troubled the Church, that hauing stoode excommunicate of the Church a long time, strived against the discipline of the Church, to bee admitted to the Lordes Supper: which Caluine durifullie resisting, hee hated him for it to the death. Nowe, if *Bertilier*, firste a secretarie, and afterwarde a deuiser, and vnderminer of the Church, haue faigned some such thing, what credit can it deserue amongst the godly? *M. Caluine* witnesseth of him, in an Epistle to *M. Bullinger*; that beeing thrust from the Lordes Table, for his vbridled lustes, and manifold wickednesses, till he should shewe amendement, hee despising the iudgemente of the Church, would needes notwithstandinge bee admitted, and when openly through his contumacie, hee would haue ouerthrowen the right of the Consistorie, he had obtained of the Senate that which was necessarie for me to denye.

Bertilier an vngodly man, one of Bolsecks faction.

Fol. 127. Epist.

Furthermore, because the brazen forehead of the man was known vnto me, & the wicked of purpo'e had set him against me, that either he might overcome me with his wayward stubbornnesse, or stirre vp a tumulte, I admonished the Senate, what I would do. But the worse faction

An Antweare to that foule and

preuailed, so that I coulde not obtayne anye equitie, &c. Reader that whole Epistle, and also another written to Maister *Virette*, and the Churches where hee was, and to the Churches of *Tygrine* likewise: whereby it maye appeare what this *Bertilier* was, an vngodlye and factious man, that so troubled the Church, as his name is registred to all posterities: and therefore *M. Caluine* hauing had such a doe with him, hee is vnmeete to bee admitted into anye courte for a witnesse against him. And shall wee thinke that *Bertilier*, hauing suche a notable testimonie, to stayne *Caluines* youth, lying by him, that in all these stirres, hee woulde not haue brought out it, and that it woulde not haue beene more notorious then it was? But this is the malice of that pestilent generation, when they cannot bee auenged of the trueth, then will they deuise against the Professours, what focuer the Deuill can suggeste vnto them. And therefore this beeing a sleaunder, layde vpon that woorthy man, bellowed forth by those Builes of *Basan*, what are they else, but suche markes and printes, as *Paule* did beare in his bodye for the Gospel of Christe?

M. Whitakers comparisō. See it answered in the preface be-
Saunders rea-
sons.

For if *Caluine* a Priest, as *Bolsecke* saith, had nowe beene branded for Sodometrie, in detestation of that vice, contrary to the whole practise of the Romishe Church, that lyke and allowe that vice but to wel, it being so common in their owne brood? then *M. Whitakers* hadde made the comparisō vnequall: But if *Caluine* nowe, making profession of the Gospell of Christe bee sleaundered by a sorte of villaines and knaues, not for Sodometrie, but for Christianitie, because GOD vouchsafed in mercie, to draw him out of that sincke of abominations, and hee ranne not to the same ryotte with the reste of that rancke and Romishe generation, dooth hee not nowe beare the markes of Christe? for Christes sake, & for the Gospel, which is the matter y they haue, do, and shal persecute, and not the euil that is in men, nor their sinnes, wherein all the worlde knoweth they were deeper soonck, then that they were able to be plucked out: I wil not speak now of the childres heads found in pondes, nor of the Popes dispensation for Sodometrie, in the hotteste monethes of the yeere, nor of those Sodometries, that were too vsuall in other countries, in all their religious houses: But I will come neerer home into our own country: where, whe it pleased God, in mercy, to visite this Lande with his trueth, and to make a way for his Gospel, and those dennes were nowe to bee searched into, and to bee dissolued vpon examination and due tryall, of eche manns conuersation that lyued

These thinges
are set down in
euery storie.

lived in them, there was no house found, wherein that abominable sinne was not found. Amongst the rest, these are set down in a booke that was offered to the king, called the *Breniarie of those that were founde in the Abbeies, Brotherhoods, and Colledges, &c.* In the Abbey of Battel of Chichester diocesse, these Sodomites were found: *John Abbot, Richard Salchurst, Thomas Cutbert, William March, John Hasting, Gregorio Champion, Clement Westfield, John Crosse, Thomas Cranebrooke, Thomas Basill, John Hamfield, John Hierome, Clement Grigge, Richard Touse, and John Augustine.* Incontinent *Thomas Lynet*, with one married woman, and another vnmarried, *Thomas Craubrooke* incontinent with the same women and many others, &c. In the Cathedrall Church of Canturburie, amongst the Monkes of *Benedicts*: Sodomites, *Richard Godmersham, William Lichfelde, Christopher Iames, John Goldmyston, Nicholas Clement, William Caunston, John Ambrose, Thomas Farleigh, and Thomas Morton*, of incontinent, there were found the foresaide *Christopher*, with three married women, and *Nicholas Clement* with one vnmarried.

Whe K. Henry caused the religious houses to be visited anno 1538. D. *Lec. D. Laitie. D. Bedel, &c.* others being visitors, *Thomas Er* being the public like notarie.

In the Monastarie of Saint *Augustine*, (not the Doctor, but of him, whom the papists call the *Apostle of England*) in the same Citie of *Canturburie*, there were founde these incontinent ones: *John Abbot*, with one onely, *John Langdon*, with two, *Richard Compton* with one, *William Rainsfoorth* with one, *William Godmerston* with two, *David Frankes* with one, *Laurence Goldston* with one, *William Holingborne* with one, *William Miltō* with one, *John Shrousburie* with one, & *Thomas Baram* a Sodomite. In the Abbey of Bath amongst many other, *Richard Lyncombe*, was found to keepe seuen whoores, foure vnmarried, and three married, and one *William Beushon*, besides that he kept seuen whores, was also found an horrible Sodomite, vsing diuers kindes of that sinne. In *Monkenfarleg*, of the Diocesse of *Salisbury*, the Prior of the house had niene whores, for his owne share, and the house many more that belonged vnto them, *Richard* the Prior of *Maiden Bradley*, had foure whores, and sixe bastardes, *William* the Abbot of *Bristow Abbey*, had foure, three vnmarried, and one married, *Thomas* the Abbot of *Abingdon*, beside his naturall sister, by whom hee had two children, he had three other whores, and this was a father and captaine of many Sodomites. I speake not of the Abbey of *Reading*, of *Glasenburie*, of *Chertsey*, of *Burie*, *Shulbrede*, and many others, where such honest women had their harborowe, and boyes were kept for the npte to serue the quaintnes of this

All these dittches came from that sincke of Rome, where that sinne was not accounted of.

An answer to that towle and

chastie generation. And as for the Colledges of Priestes, they were worse, if worse might bee, altogether given to suche shifts, as all men knew, that knewe those times, and the whole worlde must needs speake of them, and yet they were more borne with, and had greater fauour amongst the wicked, then they that in the feare of God, vse that lawfull remedie, that God hath sanctified & appointed: nay they thought it good pollicie not to stirre too much with their Priestis, that kept whores euerie where, least they shoulde cause them to run from them to sectaries (as they called them) and so leaue their desolate Churches desolate.

Concerning that hee chargeth him, that after a little wandering in *Italie*, assisted with some almes of the Dutches of *Ferara*, that hee returned backe to *Basill*, *Strausburge* and *Lausanna*, and began to play the minister and preacher: And that thence hee came to *Geneua*, and there ioynd with two seditious ministers, *Farrel* and *Carold*, & beganne by a thousande deuises to worke great tumultes, and innovations in the Citie: What other answer should I giue to so impudēt an accusation: but to tell this lying *Parsons* for *Bolsecke*, who I heare is now dead, that hee lyeth in his throate, of a reuerend and notable man. For it is plaine, that after he withdrew himselfe from the popish service, he did some good time continue his studie at the ciuill Lawe at *Orleance*, where *M. Peter del' Estoille* did reade, profiting so in it, that hee might haue proceeded Doctor in that facultie gratis, without anye manner of those charges, that are wont to be laid vpon it. Afterwards he went to the vniuersitie of *Bourges*, by reason of that famous Lawyer *Andrewe Alciatus*, and hearde him: practising in Paryse vnder his first master, when hee was president of the Court of Parliament in *Paris*, being both of credite and countenance, and studying therewithall not onely the tongues, but also (as hee could) Diuinitie, and after the death of his father, by that occasion returning to *Noyon*: hee was, whilest he was yet not thoroughly deliuered from that blindness, sent to *Paris*, to bee preferred in the Courte vpon occasion of a sedition: and if God had not drawen him to a worke, whereunto he was sanctified from his mothers wombe, for the ouerthrowe of the kingdome of Satan, he had not bene of meanest place and condition amongst themselves. But God had shewed mercy vpon him, and those great troubles in Fraunce increasing, he chose rather to bee a dore keeper, in the house of God, then to dwell in the tents of princes: and therefore he departed out of Fraunce in the yeere, 1534. and was at *Basill* before hee went into *Italie*, for there
hee

hee caused to bee printed his first instruction, dedicated to Fraunces, the first French king of that name : In deede afterwardees hee went into *Italie*, where that worthie Ladie the Dutches of *Ferrara* hauing heard & seene him, was confirmed in the knowledge of the truth, and loued him singularly well for his singuler learning and vertues all his life long: from whence, hauing onely seene the borders of *Italie*, and by the grace of god hauing not drawn that strong poyson of Godlesnes, that men are wont to bring from thence, that dwell there too long, he returned into France, & hauing set his thinges in order, & being also careful for his brother, he thoght to bring him together with himself either to *Argentine*, *Strasbourg* or to *Basil*, where he minded to follow his studie. But the Lorde who hath a hand ouer all his workes, who disposeth, howsoeuer men do purpose, according to his owne good will, the warres growing hotte in France, he was constrained to passe through *Genewa*: where thinking of no such matter, the gospell hauing beene there brought in myraculously by the meanes of M. *Farrel* of worthie memorie, and M. *Vires*, where also this worthie M. *Carolle* was, though blinde in body, yet one to whom God had giuen the spirituall sight, hee was so sore charged to ioyne with them in that businesse, that at length hee yeelded himselfe; to such lawful calling, as by Gods word, receiued in their church (though discipline were not yet throughly established) was appointed. And before hee played not the Minister, as this sycophant would insinuate, but executed the function of a Doctor and reade diuinitie amongst them, in the yeare of our Lord 1536. As for these notable men, whome in the cankered malice of his heart, hee calleth seditious Ministers: it may easily appeare, that they were notable and singuler men. For whosoever shall reade M. Caluines Epistles, and M. Bezahis (which howsoeuer these cankered wretches will not allow as sufficient testimonie, yet they shall bee of credite with all the godly, though they would burst for anger) hee shall see (I say) first for M. *Farrel*, that hee was a man of a rare pietie, far frō any seditious practises, (for these are the practises of Prelats) & as for y^e other, he was a mā of such holinesse of life, that his death was wonderfully lameted of all the godly. Caluine witnesseth that his death was so beany vnto him, that he coulde put no end to his sorow. If there-fore there were any tumults & stirres in the Citie, it came from the vnqui-
Epist. Farrel.
fol. 10.
 er, & hāmering heads of papists, & such corrupt ones, as would not endure the Lords yoke. As cōmōly it falleth out, in y^e founding of any church where men louing darknes more then light, strive to maintaine it against

the light, and so it hath shined in other places, as well as in *Genewa*, that famous, & most happie Citie of the world, whō the Lord hath made so glorious a mother, of so many excellēt & beautiful childrē. Whē Christe was born, *Herod* was troubled, & all Hierusalē with him. When the Diuell is to bee cast out, he throweth the childe into the fire, and his rage is greatest, when hee is most disturbed. Whom hee possesseth he holdeth in peace, but when hee hath any to wiane, or to loose, hee bestirreth him like a Diuell, and so doe all his diuelish instruments. The banishment of *Caluine* therefore, was not for any euill, but because the wicked had for a time preuailed, whom God yet afterwarde found out in their sins, so that albeit no man laide hande vpon them, yet they went not downe in peace to their graue. For when *Caluine* was gone, those that were in the chiefe place of office, being called *Syndiques*, and had byn the cause of *M. Caluins* banishment and *M. Farrells*, the one being gilty of a sedition, and thinking to saue himselfe through a window, when he was sought after, burst himselfe all to peeces, another of them hauing committed a murder, was by order of iustice beheaded, the other twaine beeing conuicted of treason and disloyaltie against the state of the towne, fled away and were condemned in their absence.

The wonderful
iudgements of
God against
such as resisted
the truth.

Col. Epist. 24.

Concerning that the dogge howleth, of his recall againe to *Genewa*, by practise, and that by the meanes of some noble both Dutch & French, whom hee had made as he saith *Caluinists*: it is euident, that hee came againe to the towne, as sore against his owne will as coulde bee, hauing been ouerweered & whelmed with the troubles & difficulties that had beene there before, which appeareth by many of his letters, and specially, by one written to *M. Farrel*, wherein hee hath these wordes: *As often* (saith hee) *as I remember in what miserable case I was there, I cannot but abhorre from my hearte, that there shoulde bee any dealing for my calling againe. I let passe that same vniquietnesse wherewith I was continually tossed vp and downe, euer since I was soyned a companion with thee in labour: for I knowe that where soeuer I shall become, that there are infinite troubles prepared for mee, if I will liue to Christe: that this world shal alwaies be a troublesome world vnto me, and that this present life is a continual battaile: but whilest I way with what torments my conscience was continually vexed, with what cares it was beat, pardon mee, if I feare that place, as fatall vnto mee. Thou thy self art the best witnesse together with God, that I was not so long holden there with any other bande, but that I knewe that the yoke of my calling*

calling was laide upon mee by the Lorde whiche I durst not shake off. As long therefore as I was bounde there, I had rather indure any thing, then once to thinke of changing my place, although I had many times such thoughtes. But seeing nowe by the goodnesse of God I am deliuered, who will not pardon mee, If I do not willingly draw my selfe againe into that gulfe, whiche by experience I haue knowne to bee so dangerous? &c. Reade out that whole Epistle, and also diuers other places, & it shall euidently appeare, that M. *Caluine* came backe againe, as one drawn with the strength of a lawfull and godly calling, according to the worde of God: That hee vsed no such practises of strengthening his side, or brought in any straunger, but that such straungers as from other places were harboured there, had nothing a doe in that businesse. If there were any great personages, by the goodnes of God conuerted from Poperie, that fauoured so notable and singuler an instrument: and set forward so worthie a worke, as to recall him backe whose feete were beautiful vnto them, bringing the gospel of peace, they did but their duetie. And the Lorde multiplie many suche amongst his people, that about all thinges, they may haue care to seeke the meanes of their saluation.

As for that hee alleadgeth, concerning *Caluines* behauiour against his enemies: this was not his least prayse, that alwayes such were his enemies, as were not friendes to God, impure men teynted with heresies, suche as hee reckoneth vp heere: *Castalio*, *Caroly*, *Bernardyn Ochine*, and *Peter Morell*, every one abandoned and banished by the Censure of the Church, not in respect of any quarrell betwixt him and them, but because they walked not with an vpriht foote in the trueth of the Gospel, but were founde to bee obstinate and runnagate heretiks. And as for *Perinus*, *Petrus Wandalus*, the *Balthasars*, and others that he speaketh of (as hath been noted before) God found out these in their sinnes, after M. *Caluine* was banished the towne, and their Acts remain in publike recorde, that they were practisers of treason, and received their iust rewarde: all or the most of them, notorious and wicked men, fauourers and boulders of wickednesse and wicked men, such as could not digest the discipline of Christ, nor endure that sweete yoke. And therfore all that hee addeth of forged letters and other inuentions, to bring these men in suspition of betraying the Citie, they are forged lyes, suche as whereof hee can bring no testimonie from that Councel of *Berna*, and though hee coulde, yet were that no acquiting of them, (see-

Caluins behauiour against his enemies.

He shold haue set the letters downe.

A likely matter that the Lords of *Berna* wold

An Answer to that foule and

conferre with
Bolsack, bani-
shed from a-
mongst them,
of any such
matters,

ing for the time, they might bee abused. And if they had not beene abused, why is not the subornation of *M. Caluine* set downe? Why doth hee not set downe, the deniall of his accusation, and proue vnder the seale of that Courte, this mans deniall; and what price was paide in his purse; who was his paymaster, and into what apparrell hee was disguised? Where is that publike testimonie of the Lordes of *Berna*, vnder their common Notaries hande? And whie is it not set downe to cleare them (if it can) of that notable crime, whiche by all likely-hood if it coule haue beene shewed, *Caluines* faction was not so strong, hee beeing but one man, and the fauourers of the truth but an handefull in respect of the multitude, they might haue been wel restored againe.

As for those other examples that hee bringeth in, to proue *Caluins* tyrannie against such as offended hym: and namely, against *Montoset* a *Lutheran*, Almer to the Queene of *Nauarre*, whome (hee sayth) hee made to flee *Geneua* for speaking a worde or two against his partiall distributyng of the Queenes almes, sente in greate quantitie to the poore Protestantes of that Citie: and (as he saith) imbeveled and deuoured by *Caluine* him selfe: it is of like credite as all the rest, for who knoweth not, that *Caluine* beeing subiect to the order of the Church where hee liued, coule not of hymselfe do any thing against the determination of the whole Church. And if he woulde haue doone it, yet *Montoset*, beeing Almer to the Queene, and therefore hauing in his owne power the distribution thereof, and also beeing a *Lutheran*, and therefore coule not fauour *Caluine*; how coule it bee that *Caluine* coule bee auenged of him, and dryue hym out of *Geneua* for speaking a worde or two against his partiall distribution? For eyther hee must bee an Almer absolute to dispose of the queenes almes, or els hee must bee none: but hee was one (as this man affirmeth) therefore *Caluine* coule haue nothing to do to deale in it. Againe, if hee parted his right with him, or were onelie a messenger to bryng the queenes liberalitie; and beeing infected and corrupted, woulde haue disposed otherwise of it than he ought, yet *Caluine* did but his duetie in pasting it there, where was most necessitie.

And as for deuouring of it him selfe, his sober diet, life and death, beeing knowne, and his substance amounting but to so small a

summe

summe, it muste needes bee a shamelesse sleaunder wherewith hee is charged, having no greater grounde, then the impudent asseueration of a shamelesse Friar.

And concerning *Peter Ameau*, (whome hee saith) hee shoulde make to walke thorowe the Citie naked in his shirt, with a sorche in his hand, and to aske him openly forgiveness for that hee had spoken at a supper in his dishonour, &c. It is too shamelesse: for this man was knowne to be a wicked & euill man, aduer sarie to Gods euerlasting trueth, against whome if any sentence were pronounced, it was neither pronounced nor procured by *M. Caluine* hyn self, but by that solempne assemblie, whiche by iudgemente both coulde and did, discerne and discusse of euery faulte as it deserued. These Curres therefore that barked so against *M. Caluine*, for hatred of the trueth, were iustly muffled by those to whome God had committed authoritie, whose ducie it was to defende the innocencie of their Pastours and Doctours, against their rauening mouthes and curled teethe.

As for that same wretche *Sernetus*, otherwise called *Michael Sernus* *all vella Nonanus*, Doctour of Physicke in *Vienna of Dolphin*, &c. Whome hee him self calleth an heretike, and yet for all that, bryngeth him in as a witnesse against *Caluine*, what shoulde a man blotte paper about suche a monster, who was not enuious of *Caluines* glorie, but of the glorie of him whome *Caluine* serued: one of the moste monstrous and moste blasphemous heretikes, that euer sawe light in this world, compounded of al the ancient and newe heresies, and an execrable blasphemer against the blessed Trinitie: and namely, against the eternitie of the sonne of GOD, whiche heresies hee had nowe maintained for the space of aboute thirtie yeeres and more, vomiting them out both by mouthe and writing.

And doe you not thinke nowe that this is a fit man, to bee brought in as witnesse by *Bolfecke* and *Parsons*, two coupled companions in the same mischiefe, against *M. Caluine* of blessed memorie? But so they may haue somewhat and some bodie against him, they care not whome they ioyne with them, whether it bee the Diuell himselfe, or any of the vilest heretikes that euer liued in the worlde. The malice of papists great they care not what witnesses they take, so they may haue some to bring in against vs.

An Answer to that foule and

Caluins Institutions were like to be well corrected, if *Sernetus* might haue been put in trust with them.

Griefe for iniquity is a good griefe.

it therefore like or probable *that hee shoulde write thirtie Epistles directed to Caluine, together with a little booke in written bande, in the yeere of our Lords 1546. comming all at once as a Captaine with his troupe vpon M. Caluine, to finde so many faultes escaped in his Institutions?* I suppose a man of a meane sense may smell this or cuer hee come at it. For was not hee like to bee a good Corrector, and to finde faulte to the purpose, that was so notable an heretike? But a man may see, whether enuie and rage will carry a man,

But if M. *Caluine* were greued as hee had good cause, hauyng knowne him in those heresies so long, and God casting the heretike into the Magistrates handes, there, where hee had corrupted many, as the sequele prooued: why shoulde any man blame M. *Caluine*, who like a good Pastour resisted the Wolfe, and endeouored to drawe his sheepe out of his mouthe? That hee therefore *shoulde purpose his death, and that vppon a priuate quarrell for finding faulte with his Institutions:* And also shoulde *accuse him of heresie, alluring him to come to Genewa,* it is a most horrible and monstrous Schlaunder. For if M. *Caluine* had had any such purpose, or had but barely accused him, hee being in truth no heretike, then had master *Caluine* beene disappointed. But whosoever accused him, because hee was both founde an obstinate heretike, and also was crept thither to trouble the Church, vnallured and vnsent for by any, the Magistrates did their duetie to purge their citie to the terrour of others, of such a monster.

This was not done by *Caluine* alone, as the storie of his life declareth who vsed all good meanes to reclaime him, and as appeareth by sundry *his Epistles*, was a suiter to haue had his punishment mitigated. And therefore it is but a tale that he telleth of *any such secrete Letter written to Virette*, that should shewe the purposing of his death, for any such quarrell. And of like trueth is that of *Sernetus speedie passing shorow the towne*, howsoever M. *Caluine* hauing intelligence that he was there, and also hauing knowne him long before in Paris, to bee tainted with that heresie, and still to holde it and spreade it, to the infection of the worlde: caused processe to bee serued, and the suite to bee followed against him, till the Magistrates had giuen him his iustward.

As for that hee further *chargeth M. Caluine, that he should cause him to bee burnt alive, and that with a softe fier, for his greater torment,* making him like his Pope and his adherentes, who yet burnt men quick, not for heresie indeede, as this man was, but for the euerlasting trueth of God, it is moste false and sclanderous, seeing nothing was doone here but by the Magistrates, and by the content of the common Councel, who had authoritie in such matters. Of like trueth also is that, *whiche he saith, that M. Caluine had written a booke a little beefore, that heretiques should not be put to death, and that nowe he shewed the contrary by his practise,* whereupon also hee giueth that marginall note, that *heretiques hold not a doctrine longer then it serueth their turne:* & that forsooth manye Protestauntes hereby were offended, and (as hee speaketh) *griuously scandalized.* If euer Caluine wrote such a booke, I am sure some must haue seene it, and yet if hee had in his time beefore God gaue him a sincere knowledge and iudgement, delyuered out any such thing, yet this prooueth not, but vpon better aduise and iudgement, he might haue the same priniledge that all other writers haue to retract it. And of this I am sure, that by the occasion of the death of *this monster, both he and M. Beza set out worthy woorkes of that argument,* to prooue the trueth of that doctrine to all posterities. And if there were any that were offended herewith, they were no true christians, but some such heretiques, as were fauourers to that curled wretch, and to his cause.

The Papists
crueltie
exceeding
for one execu-
ted and burned
aliue for here-
sie indeede, in
many yeeres,
they haue bur-
ned thousands
in a few yeeres.

Who euer saw
that booke.

Such Protestants
as him self, be-
like he mea-
neth, some An-
abaptists, or
such like.

The notable
woorkes of M.
Beza and Cal-
uin, occasioned
by Seruetus,

Indeede *Arrians, Anabaptistes, and those heretiques of the fami-
lye of loke,* and such like, can at no hande indure that doctrine, because
they woulde liue as they lyst, and spread their heresies abroad to the
destruction of others. Furdermore, whereas hee accuseth *M. Caluine
for his maners,* that he should be teinted with intollerable ambition
and pride, and thereof taketh vpon him to set downe some examples:
as *to make himself famous, he should deuise diuers letters and other
woorkes in prayse of himselfe: and publishe them vnder the name of
Galasius and others, & that he should sende them to Viret, who
acquainted with the stile, should espie the deuise, hee beeing of-
fended, should be pacified with an answer, that it was neces-
sarie for the credite of their cause, and that he woulde shortly doe as
much for Viret.* For prooffe whereof (hee saith) *that these letters
were founde in the studie of Viret, with fortie more, at what tyme
hee ranne away from Lausanna, and they were shewed to the*

Horrible lyes,
absurd & false,

An answer to that foule and

Caluins great
humilitie.

Galasius hath
turned some of
Caluines treatises
written in
French, into
Latine.

So Claudius
Zantes and
Baldwine
charge Beza.

Images ought
to be cast down

Lords of Berne, who could neuer afterwards abide Caluine for it, &c. For confutation of all this, they that knew Caluine in his life time, and were thoroughly acquainted with him, did knowe him to bee the moste simple and humble man; considering his great giftes, that lyued in the woorld, whose euermore in all his writinges, and in his expositions vpon the Scriptures, without anye ostentation, or subtile deuises (whereof he could haue found out as great store as others) yet did he refer al to the edifying of the people, and to Gods onely glory: and that hee shoulde deuise letters and woorkes in his owne praise, and publishe them vnder the name of another, it is shamelesse and villanous, well becomming *Hierome Bolsecke*, an Apostate Fryar, to deuise it, and *Robert Parsons* a shamelesse Iesuite, to credit and publishe it. For *Galasius*, hee was a woorthy and learned Minister then, and nowe (as I suppose) lyuing, and whose name coulde not bee so abused. Indeepe *Galasius* did gather some of Caluines Lectures, as from his mouth; or which being gathered by others, hee might translate into the Latine tongue out of the French, which might, as was meete, both bee reuised, and also published by *M. Caluin*. But what is this to prooue that it was done in his owne prayse? Againe, what should it haue auailed to haue sent them, (if any such thing had beene) to *Virette* alone, when others also could haue iudged and discerned of Caluines stile, hee writing not a litle & in a corner, but much, & to the whol world. Furder, if *Viret* were offended, and wrote so to *Caluine*, and that these Letters with one and fortie more were founde in *Virets* studie, and that they were shewed to the *Lords of Berne*, and they could neuer abide him for it: why is there not so much as one set downe? And why did those *Lords of Berne* afterwarde by so manye honorable testimonies and entercourse of messages, tellifie their loue both to *M. Caluine*, and also to that state and towne? And againe, where was the perfourmance of that promise to *Viret* and *Farrel*, concerning the setting forth of the prayse? As for that he addeth concerning his breaking downe of Images, and raizing the pictures of Christ and all *Saintes* in *Genena*, and causing his owne to be drawen, and set in place, and giuing them also to diuers Gentlemen and Gentlewomen, to hang about their neckes, it is as monstrous a lye as any of the rest. It is true, that when the Gospel was established there, the Magistrats cast down, being rightly instructed, those instruments of idolatry, adored and worshipped in euery place, contrary to the wholsome doctrine of saluation, but that *Caluine* did it himselfe,

or by anye extraordinarie course, or caused his owne to bee put in place, it is shamelesse, and where is the prooffe? His picture might be drawn, and was, it cannot bee denyed, hee being an excellent personage, of rare and singular giftes: but that it was *procured to be doone by him selfe, or set up in places of the Citie, or in the Church*, where the picture of Christ, (as hee calleth it) stood to be adored and worshipped: or that it was giuen or taken by him or of others, to bee worne aboute their neckes, is moste sclaunderous. Indeepe the Papists, lying Lindan, a deadlye enemye, Staphilus, that rayler, and others do charge him with such a thing. But we may see from whence all these charges spring, euen from that same father of theyrs, that hath beene a lyar from the beginning: who hath no other postes nor pillars to vpholde his kingdome in credie with his lying and viperous generatiō. The like is to be thought of that answer, that he should say, that he that cannot abide it, let him burst for enuie.

Lying the foundation of the Popes kingdō.

As for that Legend, that he should be a miracle worker, especially vpon one *Brul*, whom he should raise from death to life, and the seruant of a *Citizē of Geneva*, out of whom he should cast the deuill, it deserueth no answer, as hauing beene deuised by shamelesse and wicked Friars: whereas there appeareth no colour of probabilitie of any such thing euer to haue beene done by M. Caluin. Besides, it is plaine and euident, that M. Caluins doctrine is flat against both the one and the other. For Caluin teacheth according to the scriptures, that we are now not to look for myracles, that gyft being an extraordinary gyfte, and onely found in the Prophets, in Christ, and in the Apostles. And as for *casting out deuilles*, though Papistes would make both that and the other a speciall motiue to recayue their religion, yet they are indeede as farre from beinge able to worke true myracles, as we or any other. Neither is it a marke of true relygion, seeing that Antichrist shal come assisted with a ful and powerfull spirit of his father the deuill, to deceaue (if it were possible) euen the elect, with lying signes and wonders. Indeepe the like miracle wherof he speaketh here, of *raising one from death*, was sette forth long agoe, to haue beene doone by a Iesuite, who take vpon them the work of such myracles (& as one hath reported vnder the name of Cope, an Englishman & yet was not the authour, but another (as hath bene founde since, they cannot onely raise the dead to life, but also they can make holie water to kil wife and rattes, to make barren women conceiue with childe, and to doe manye such featues becsides: but also to conuince our *Deuilles*, and to chase them awaye.

Caluin no miracle worker, that belongs to Iesuits.

Bristow in his motiues.

A miracle wrought vpon a whore at Brixelles which Bristow setteth forth solemnlye in three sundrye bookes, in his motiues, in his Epitome thereof, &c by it self.

Copus in his dialogues.

An answer to that foule and

Ex epist. Indidis.

with the signe of the crosse, and we may read in their new legends, written of their doings in the Indies, and in other such places, where they say they haue conuerted whole kingdomes and countries, and brought them from Paganisme, to their cursed religion. And indeede these Iesuites that haue such exercise in working miracles: and not onely imitate Christ in thinges that are supernaturell, but in all thinges wil doe as much and more then euer hee did, to whome the Pope, (who can doe what he listeth for that purpose) hath communicated of his power: these are likely to take vpon them to worke such miracles, as that storie mentioned before, written in the Dutch tongue testifieth they did. For the confirmation whereof I referre you to *Harrie Stenens* booke, written in the French tongue, intituled his Apologie vpon *Herodotus*, where there is testified a number of examples of their vile and wretched dealings. I referre the Reader to the 333. 337. 379. and 380. pages of the same book.

As for casting out deuilles, wherewith he chargeth M. Caluine: and *Parsons* also vpon the credit of *Staphilus*, in his marginall note moste falsely chargeth *Luther*: vsing such counterfeite wordes, drawen frō *Bolssecke*, as doe liuely set out a counterfeit knave; who knoweth not that the Papistes were the greatest Coniurers in the world? If M. *Luther* or *Caluine* through sayth, and the earnest prayers of the Church, haue brought reliefe to any that haue bene either possessed or assaulted, they did it not as miracle workers, but through Gods assistance, without taking vpon them any such power. Contrariwise Papistes haue had more dealing with the deuill then they. *Erasmus* in his booke of Epistles, sheweth how a night Ghost was coniured: For there was (saith he) a certaine priest, that kept his own neice, who because she was well monied, lapped him self in a sheete and towards midnight entred her chamber, counterfeiting as if hee had bene a spirite: the woman perceiving the misterie, because she would stift of the purpose of this bug, desired the helpe of a kinsman of hers, who lying the next night in her chamber to defende her, in steede of a coniuring booke, brought a good cogill, who so beasted the deuill, that if he had not discovered him selfe to be a priest, and so a knave, he had utterly spoiled him.

The Papistes
Coniurers, &
such as had
great familiar-
itie with the
Deuill.

Apol. Stenens
fo. 347

In the yeere 1569. there was a Gentleman of *Auspurg* in Germany, who hauing certaine men, that made no account of that new found sect: of the Iesuites; a Iesuite him self, to plant the greater estimation of their coate in their hearts, hee disguised himselfe into the habite of his first

first ffounder the Deuill, and after hiding him in a corner of the house, hee so feared one of the maide seruantes, as she had like presently to haue runne out of her wittes, and telling this to one of her maisters men, hee willinge also to make tryall of the matter, founde it to bee true, and beinge assaulted in the horryblest manner that this Iesuiticall Deuill could deuise, the younge man drewe out his dagger, and wrought a miracle, for hee killed the Deuill. So wee reade also else where, howe familiar alwayes the Deuill hath beene with these cloister men. *Aeneas Silvius* that afterwarde was *Pius secundus*, reporteth, how familiar the Deuill was in a conent of Monkes, to whome *S. Bennet* resorted. So also in the Legend, which they call golden, but indeede yron or leaden, in which there are stuffed many such tales of *friar Iuniper*, that made a hoch poch of all thinges together, whom *Saint Francis* so highly esteemed for a Saint, who also berayed his bed, and hath both these pranckes sette forth for his singular prayse in the booke of Conformities of *Sainte Francis*, in the 62. and 63. leaues.

The deuill
killed by a
young man.

Lodow. Vicer.

Friar Iuniper.

Booke of con-
formities.

What should I speake of *Friar Ruffian*, or *Friar Rushe*, that would besiege the deuill, and threatned to vntresse a poynte into his throate, and so chased the deuill awaye: Or of *Saint Francis*, who to proue his virginittie, stripped him selfe starke naked before the byshoppe of *Arvis*, and gaue him his breeches for a relique: How hee was wont to speake to fowles, to sing with nightingales, to salute woolues, and to carry them with him where soeuer he lysted? Much lyke as *Hildebrand* the Coniurer, hauing the deuill very familiar with him, carried him alwayes about with him in the likenesse of a sparrowe.

Friar Ruffian,
or *Friar Rushe.*

In Confo. 211

Pope Hildebrand
carried the
deuill aboute
with him in the
likenesse of a
sparrow.

What shoulde I speake of *Saint Micharins*, that for killing a flea, did seauen yeeres penance amongst bryates and thornes? What shoulde I speake of *Saint Dominicke*, that with a sweete oyntmente from vnder his cope, did heale a Nun that had a grieve in her thigh: And as for raysing vp-men, that were dead to life againe, (with whiche you charge *M. Caluine* here) *Saint Francis* and his disciples (about whome I am sure, the Iesuites will take foule scorne, if they be not preferred) they could doe it as easlye as drinke wine, yea Christes rayacles were nothing in comparison of *Saint Frances* myracles: for Christe was transfigured but once, *Saint Francis* twentie tymes: Christe chaunged water into wine once, and hee thrise: Christe suffered the grieve of his woundes but a little while, hee whole two yeeres together.

Luis grandium.

Trim knauery

O horrible
blasphemy.

And as for rayſing vp the dead, of which we haue mentioned, caſting out deuilles, making the blind to ſee, the lame to walke, the dumbe to ſpeake, it was but a play vnto him. For thus it is written page 120.
*Locus eſt dictus de Nuceria, in quo Beatus Franciſcus fecit illud in-
 ſigne miraculum, quod cuiuſdam medici filium primogenitum, prius
 occidit & contritum ſuſcitando reſtituit.* There is a place called by the
 name of *Nuceria*, in which *S. Francis* wrought that ſame worthy mi-
 racle, that firſt he killed the eldeſt Sonne of a certaine Phiſition, and by
 treading vpon him, rayſed him vp againe.

As for Chriſt, hee did indeede theſe myracles to a ſewe, but *S. Francis* to manye. For *S. Francis* gaue ſight to more then a thouſand that were blinde: hee reſtored limmes to more then a thouſande that were lame as wel men as beaſts: and hee forced the deuill to fly out of more then a thouſand men and women. Well ſir Robert, I will ſpare you for this time, but if thou ſhalt hereafter, dare once to liſſe for the crediting of ſuch monſtrous lyes deuifed by the Dewil; I ſay to thee in the feare of God, if thou ſhalt dare to broach ſuche abſurdities and monſtrous fables, of good and holye men, to ſtayne their faces with the filth and dyrt of your dunghill: I will, (if God giue me life) not ſpare to rake your filth together, and to caſt it in your faces (as the Prophet ſaith) and into your teeth, ſo as you ſhall neuer bee able, but as menne drowned and choaked in your owne filth, once to looke vppe againe. I will tranſlate that booke of the Conformities of your *Francis*, and gather out of your other woorſhipfull Writers all the draſſe I can, to meaſure that vnto you in truth, which vniuſſly and falſlye you haue powred out vpon Gods Sayntes, to diſhonour his holye name withall. And thus much concerning theſe deuifed things, that you lay vpon *Caluine* and *Luther*.

For the name
 of Prophet gi-
 uen to *Caluin*,
 & of *Elias* to
Luther, in re-
 ſpect of his
 ſaruent zeale.

Nowe, for that which followeth, concerning the laſciuious dealing of *M. Caluine*, (whome in mockage hee calleth a Prophet) &c: Saying, that there are many examples ſette down of his looſe bechaviour gathered by open ſignes, importing great ſuſpition of ſoule diſhoneſtie, both with man and woman kinde, though he had alwaies a wench of his own. &c. This wretch might haue remembered, firſt for the name of Prophet giuen thus in mockage to *M. Caluine*, and alſo for the name of *Elias*, giuen by a borrowed ſpeech vnto *M. Luther*, that they themſelues in their filthy bookes, ſhame not to preferre *S. Francis* beefore Ieſus Chriſt;

Christe, in moste damnable tearmes, saying that he was *not worthy*, (O horrible blasphemy) to *put off his hose*, that hee did excell all the *Apo-* In lib. Confor.
stles, the Saintes, and all Angelles, yea that hee was a *Patriarche, a* fo. 17. & a little
Prophet, an Apostle, a Martyr, a Doctour, a Confessor, a Virgin, an after fol. 49.
Angell, a Sainte, most conformed to Iesus Christe. And therefore,
 as Christ had twelue Apostles, so had he. And as *Indas Iscariot* betray-
 ed Christe, so *Iohannes de Capella*, was deiectioned from his Maister *S.*
Francis, beecaule hee disliked his *M.* profession, as I suppose al the le-
 suites doe.

Concerning the other poynt, what villanie is this, vppon the reporte
 of suche a varlet, as *Bolsecke* is, dubbed by *Parsons* to discredit the
 trueth, to bring *M. Caluine*, a manspente in studie, (whose labours
 and learned woorkes testified then, and shall testifie to all posterities,
 how he was occupyed, beside his publike ministerie, in preaching & rea-
 ding, his being continuallye occupied in writing woorthy monumentes,
 and both in the publik & pryuate affayres of the Church) as a man teyn-
 ted with foule dishonestie, and to haue lead an incontinent life: Where-
 as, if he had turned the leafe on the other side to him selfe, and suche
 like swine, and considered their dooinges, I should wearie my selfe, and
 annoy the whole world with the filth of their bauderies, and vile abho-
 minations. For who knoweth not (if hee knowe any thing) that
 all this cursed generation, euen from the highest Pope, to the lowest
 hedge Priest, with all theyr orders, Cardinalls, Abbots, Pry-
 ors, Moonkes, Nunnes and Fryars of all sectes that drawe
 within the ropes of theyr Vowes and cursed Consecrations, they all
 lyue as the Bores of the woilde, not onelye committinge all
 kinde of filthynesse in fornication and vncleannesse, and such kinde
 of wickednesses, but also gyuing ouer them selues to such abhominati-
 ons, as a man woulde blushe once to thinke, muche lesse to haue them
 named.

The stories are
 mentioned in
 euery booke.

And wheras he nameth *M. Caluines* daintines, both for rare meats,
 choyse of Wines, and furniture of seruise; and that when he would
 beere so much fauour to any manne, as to goe forth, and dyne
 or suppe with him, alwayes a silver Potte of his owne wine, must
 bee carryed with him, for his owne mouth, and that hee hadde a Ba-
 ker that made bread of purpose for him only, of fine flower, wette in
 Rose water, and myngled with sugar, Syriamom, and Annis seede, &c.

Caluins dainti-
 nes.

Belike Bolsecke
 was both his
 Cooke, baker,
 and butler, or
 els very well
 acquainted
 with him.

And

An Answer to that foule and

It is meruell
you put not in,
that he had
some iellies, &
iunckets, and
comfects also.
What an en-
uious knaue is
this?

In the papacie
nothing but
belly cheere, &
cramming.

Apolo. Sren.
fol. 325.

In Conc. Tri.

and that he had a kinde of *biskat* made for him selfe, &c. *whereat the Lordes of Berne were offended, &c.* I answered, that all this is but a horrible slander like the rest, and shewing the malice of this *Momus*, that hath his finger in euerye dishe, & enuieth whatsoever *M. Caluin* dooth or enioyeth. They that knew him, knew him to be a man of as sober diet, as might be, whose great studies and labours had brought him now so lowe, that hee could hardely feede vpon any thing. If therefore hee had his owne wine with him, and his owne dishe also of some little boyled meate, (as commonly they say he had) and wherefoeuer he went, did onely feede vpon that: If he had (I say) a diet bread, made for the nonce against his rewme, wherewith hee was sore cumbred (as all great studentes commonly are:) why should this bee objected vnto him, as vsed to prouoke him to lust and wantonnesse, from the suspicion whereof hee was alwayes free, had not these deuillish deuises beene put in practise against him? Besides, if a man do but consider, the allowance he had with the continuall occasions of expence, how litle he died worth, they might somewhat testifie, that he had not the thickest diet in the worlde: farre vnlike to the superfluous excesse and cramming, that is in the Papacie, where in their kingly prouisions, their Popes, Cardinalls, and Bishoppes dwelling in pallaces, their Priors, Friars, and Nunnes in Abbyes, more beautifull then Princes houses, indued with all liuelyhood and riche possessions, where in sties they swil and deuoure, the richest and fattest thinges of the earth, following in a manner no profitable studie for the edifying of the Church of GOD: what can this idlenessse, this belly cheere else breede, but all kinde of iniquitie, filthines, and bawderie? The Cardinall therefore that hauing roasted to his breakefast Partridges and Woodcockes, and being serued without *Oranges* cryed out, *O quanta patimur*. What penance doe we endure? And what doe wee suffer for our mother the holye Church? Belike he was serued far otherwise then *M. Caluin*, and yet this hee spake at a generall Councell, when hee had layne with a whore all night beefore. What shall wee saye also to that Pope, that beefore he was Pope, in signe of humilirie and deuotion, had no other cloth to feede vpon but a nette, but when he had gotten that he fished for, he laid aside those clothes, and fell to the lyke iolitye that all the reste of the Popes did.

I will not mention Pope *Iulius* Peacocke, whiche hee preferred beefore the Apple in Paradise, and his Gammon of *Basson*, whiche hee would haue in despyte of GOD: but I
will

will only mention one *Peter Riarnus*, which was first a Fryar *Minor*, and afterwarde made Cardinall by Pope *Sixtus* the fourth, who did not only weare cloth of golde himself in his house, but his hangings & coverlets were likewise of cloth of gold; & making a feast to one *Eleanor* of *Castile*, *lib. 2. cap. 1.* *Arrago*, & passed by Rome to marry with *Hercules de Est* duke of *Ferrara*, the service of the feast continued seven houres, his servants at euery course chaunging themselves into newe Lineries. If you will needes speake of furniture of seruice, and of delicious daintinesse, to cause lust, loe heere a Prelate of your owne, aduanced from a dounghill, that keepeth no measure. And if this were so in a Cardinall, who also kept his harlot openly, named *Tiresia*, so as her shoes were couered with pearle and precious stones: what shall wee thinke of the Pope himselfe, neither God nor man, that by that fable of *Christe*, said, hee got so much riches, if wee looke vpon his sumptuousnesse, his braueries, and other royalties, who shall bee compared to him? What temporall kinges or Lords shall be offended with him, and thinke that neuer any of their old prophetes or newe, tooke such care of their bodies as this new prophet doth? *Bonne Card.*

Concerning his examples, of *the Gentlewoman of Mongis*, that stole (as hee saith) from her husbande at *Lausanna*, and comming to *Genena*, her husbande durst not follow her: and also a young straunge Gentlewoman, that tooke a house nigh *Genena*, where *Caluin* was wont to lye when her husband was frō home: & the Ladie *Iolland* of *Bredrode*, to whome *M. Caluine* shoulde vse perswasion of marriage whilst her husbande was a live, and hee being sickly, shoulde will her to let him goe. Let all these examples stande or fall, as they shall deserue credite with the Christian Reader, onely this I say; Is it or can it be likely that *M. Caluin*, who was so sharpe a Censurer and an executor of the Lordes discipline for that foule vice in others, that hee could haue scaped scot free himselfe? or if there had beene any such notorious signes of suspicion as he speaketh of, and y^e with so many of name, & in such a place, where the least infamie of such a persō, so many enuying his honor, could not haue byn kept close: Shall we thinke (I say) y^e this can carry any probability of truth, especially such a knaue, being both partie & witnes, and Parsons as good as himselfe beleeuing & broching y^e same to the world? Again, why should the credite of a seruant (if any such were) or of such a Lady y^e should not dare at *Genena*, but afterwards whē she was departed from the towne, which *Bolsecke* being so very a knaue, should beare frō

All this I say.

An answer to that fowle and

her mouth: weigh against the credite of so honourable a personage? As gaine, if shee were godly, why shoulde she conceale so lewde a thing so long, or concealing it, how shoulde shee come acquainted with *Bolsceck* an heretike, vnlesse shee fauoured his heresies also? Or if it were told so in the hearing of so many, why was it not before vttered and declared, the truth searched out, and hee detected in his life time? But a man may smell this geare, and easilie see whence all this forged stuffe commeth. If I shoulde (to requite into his bosome) open the packe of their knaueries, and of their wicked liues, I might beginne a new booke, for euerie storie is full of their villanies, I referre the Reader but to the liues of their owne Popes, as they are set downe in their owne histories, and in euery booke, &c.

Nowe in that hee doth leave (as hee saith) infinite matters of other qualitie, as of his singuler cosinage, especially towards the Queene of *Nauarre* by diuers feined & contrary letters, & the like, for which *Friar Parsons* referreth vs to this goodlie & worshipfull boke: I say nothing of them heere, because they may bee considered of in another place, when it shal please God, that that lying Legend shal be further examined & sifted. In meane time, for that he saith so shamelesly, that *M. Caluine* died so shamefull a death, hauing besides those manifold diseases, that *M. Beza* reckoneth vp in his life, *that horrible disease of lice and wormes, which did eate his whole bodie ouer: beside an vlcer, which hee shoulde haue in his fundament, and in his priue members, and shoulde make him so to stinck, that none was able to abide him; & also that he shoulde die swearing & cursing, & naming the diuels through desperatiō of his extreame paynes, and that he should bewaile that euer hee had studied or written booke*, I leaue also this to the consideration and iudgement of the wise, discrete, and Christian Reader, onelie this also I would note by way of examination in trying the iust waight of these circumstances, that I might shew what probabilitie of truth there is in this report. First therefore, if *M. Calvin*, besides those diseases that hee had, (which what they were, is cōfessed by *M. Beza*, & set downe to haue growen vpon him by his great & excessiue study) if (I say) hee had had that same foule disease vpon him, that he should haue stinke, that no bodie could haue abided him: how could that be true, that is written of him, (which yet was most true) that he should be visited by so notable & excellent personages. For he was visited in the time of his sicknes, not onlie by 4. Syndiques; which are 4. chief lords & magistrates of the towne, to whō *M. Cal.* made
agrade

Slaunders concerning *M. Caluine* death most shameles and impudent

See *M. Beza* his answer to *Claud. Xaintes* fol. 392.

Caluin visited by many excellent personages.

By the foure Syndiques of *Geneua*.

a graue & a notable exhortation, that they should continue faithfull in that place wherein God had set the: but also by al the Ministers, who according to the custome of that Church, met at his house, & in token of that vnitie & loue that was betweene the, tooke their repast together at a supper, Among whō M. Calvin was brought forth sitting in his chaire, to take of them as it were his last farewell in this life: and notwithstanding that he were very sick, yet he conceaued prayer himself as wel as he coulde, cheered vp his guesstes: and before supper was ended, withdrawing himselfe, hee tolde them *that a wall could not sunder them, but that hee would be ioyned with them in spirit.* After which time going to bed, his sicknes grewe to be such, as lying vpon his back, he neuer rose againe, till God had put an ende to all his miseries, and receiued him into that euermourning ioy, whiche hee had from before the foundations of the worlde prepared for him. Now therefore, though *Caluine* had beene tainted and touched with as sore plagues and diseases, as euer was Iob and that in his ende the anguistie of his flesh, had made him to speake as foolishly as euer Iob did: if his bones had beene putrified and corrupted, as David confesseth his were, & he had had all the diseases in himself that many holy men haue complained to haue felt: yet forasmuch as the end of a mā simple in it self is not enough for a mā to be iudged by, God exercising his childre as he seeth to be best for the; and seeing the breastes & bones of the wicked, are as full of milke and marrow, as the breastes and bones of the godly; & that neither outward prosperitie nor aduersitie in the ends, either of the godly or of the wicked, simply in the selues are iust measures to measure the favor or displeasure of God by; I conclude the though *M. Caluine* had had suche a disease: yet hee dying in the Lorde, and in the constant profession of his truth, this growing vpon him by his great labours and studies, taken against such helhoundes and enemies as you are, I conclude, that he dyed a glorious and an honourable death.

And besides the reasons before alleadged, that he died not any such horrible death, with any such discontentment and rage against God, hereby it may be prooued, that hee was continually occupied in prayer, in writing and ouerseeing sundrie bookes and writings that hee had in hand to finish, that hee vttered many golden and excellent sentences, made such a solemne and a godly wil, died with such peace & quietnes, hauing neither clogged himself with transitory things, nor being in loue with the world, so as he yelded most willingly, neither stirring had nor foot, as by the testimonie of them that were present, is declared; whereas *Bolsack*

By the ministers.

If he had had such a foule disease, is it like so little while before his death that he would haue come forth and sate amongst them

the end of M. Caluine; was in the Lorde, prooued by many reasons, and arguments.

this

Reade M. Beza his defence of Calvin against this heretike was both his enimie and also absent, and therefore vnfit to giue any testimonie of him.

Clauid. Xamies.
fol. 388. 389
190. &c.

The iudgements of God wonderfull & fearefull against his enemies.

But nowe if a man shoulde turne ouer the leafe, and looke to the life and death of Papists, which as their doctrine is wicked and idolatrous, so their liues and their deaths, are abhominable and hideous, hee shoulde enter into such an argument, as hee coulde not tell where to begin, nor where to ende, so copious and plentiful are examples of the iudgements of God vpon them. And what peace and honour can bee in the death of them, whose life and death is without God? Diues in ourwarde shewe, and to the iudgement of the worlde, dyed as a man blessed, and Lazarus as a cursed man, vpon whose liues and deaths yet if *Bolseck* and *Parsons* might haue sate as Iudges, *Diues* shoulde haue been iustified, and *Lazarus* condemned. But those wicked ones, whose doctrines and liues haue beene wicked, and whose death therewithall haue beene marked with some notable iudgement of Gods wrath; these indeede are examples vnto vs to make vs to feare. So died Steeuen Gardiner a wicked and a wretched man very horriblie, with his tongue swolne out of his mouth, with such a hideous and fearefull countenance, with suche stincke and dispaire, as his owne side did loath him for it. So likewise dyed *Thomas Arundell*, Archbishop of Canturburie, Cardinal *Wolsey*, *Latomus*, *Francis Spira*, and diuers others. Euen like as in the old time, God brought strange iudgements vpon his enemies, that were bloodie and mercilesse persecutors, as vpon *Antiochus*, *Herode*, *Iulian the Apostata*, *Valerian*, *Decius*, *Maxentius*, and infinite others: So also vpon men euen in our times whose liues were wicked, hee made their deaths notorious and infamous, by setting vpon them as it were visible signes of his wonderfull and vsupportable iudgements. I referre the Reader for breuitie sake, vnto a speciall booke, written in the Frenche tongue, wherein there are gathered together, as into one summe, the wonderfull iudgements of God that haue byn executed vpon wicked men, declared both in their life & in their death. To which also may be added a speciall treatise, which M. Foxe hath set downe in his booke of Actes and Monuments, in the second part.

Fol. 2298.

M. Beza.

Nowe concerning the life of M. Beza, and his maners, which *Parsons* saith this worshipfull writer hath set downe during M. Beza his life, and dedicated to the honorable Magistrates, Councillours and other Governours of the Citie of Geneva, &c. Although I shoulde not neede much to wearie myself, seeing M. Beza is (thanks be to God) aliue

Ex Epistola Sim-
marchi ante bi-
Abriam de morte
Ioh. Diacon. Ex
oratione Pauli
Aberi.

live & both of sufficient age & abilitie in Christ, to answer for himself, and may perhaps haue scene the booke if it bee deliuered there, where it is dedicated: yet because I know *þ M. Beza* will not file his handes vpon suche a shamelesse wretche; and also because as *Parsons* in Eng-lande, so also another of the same fetter in Scotlande, haue been so eger to spread these sleanders, to the discredite of this reuerende and honorable person in Christe: I haue thought it my dutie to examine his groundes, and to weigh the circumstances of this, as I haue done in the life of *M. Caluin*. First therefore where hee saith, *that hee hath doone it during his life, that if it bee false hee may refuse it*; this maketh no whit to the iustificyng of his fact. Hee that hath shewed himselfe suche a varlet against the truth, and *M. Caluin* for it: is it like, beeing a bored and branded witnesse, that hee will deale with any more equitie towards *M. Beza*? Shall wee thinke that his purpose is to finde out the truth, or beeing confuted for falshood, that hee can make any satisfaction for it? No no, his purpose is to spue out his poyson, that it may haue a perfect effect in the children of darkenesse, and as muche as lyeth in hym, also that hee might steale the heartes of faithfull men, not onelie from the loue of their persons, who are their chiefe fathers and professours; but also from the truthe which they teache and professe. But thanks bee to God, howe soeuer the wicked doe greedily sucke in suche poyson to their own destruction, yet the children of God haue this preseruatiue, that no suche poyson can hurt them. They honour men for the truth, but they honour the truth and loue it, because it is of God: and is the healthfull meanes of their saluation; they knowe that the Diuel is a lyar, and so are his instrumentes, that wyll doe their best to staine the beautie of Iesus Christe, in his blessed and holymembers. But first let vs heare what this furie saith concerning *Beza*? Forsooth first that he was borne at *Uezels* in *Fraunce*; that his father was the kinges *Lienutenant*, and that when hee came to die, seeing the most wicked disposition of his sonne, hee did vpon his death bed curse him, disclaime him for his sonne, and disinherite him, and that under the bande of a publike *Notarie*, and in the presence of many witneses, &c. A heauie case if it were true, that so good a sonne shoulde haue so epill a father. But shall wee beleue it, because bablyng *Bolsecke* only saith it vpon his bare woordes? If there were any such thing, why is not the publike instrumente set downe? Or if that coulde not bee doone conueniently, why are not the causes declared, that

The purpose of
the aduersarie.

Whether *M.*
Beza his father
did curse him,
and disinherite
him yea or no.

A curse for
righteousnes is
a blessing.

Concerning
Beza his father,
reade his owne
testimonie in
the description
of his owne
life.

made his father so egar against him? *O it was his euill disposition;*
O I smell a ratte, perhaps you would say his religion. It may bee the
father according to those times, was ledde with common error and su-
perstition, and because his sonne did not continue in Babylon together
with him, that in steede of blessing him, hee would haue cursed him:
but this curse (if any suche were) was a singuler blessing. His father
forsooke him, but the Lorde tooke him; and blessed was hee, if he were
curled for righteousnesse sake. As touching that which he addeth, that
his father brought him up in the studie of learning, both at Paris and
Orleans, & procured for him a Priorie, it confirmeth that which I haue
saide before, that hee was ignoraunt and superstitious, that I say no
worse: and that it was the Lordes singuler mercy, to drawe him out
of that sincke of Poperie.

Againe, where hee saith, *that of all other wickednesse, hee aboun-
ded in the exceffe of carnalitie, not onelic offending God himselfe, but
also infecting others, into whose companie hee came, which hee proueth
by an Epigram, which hee made (as he saith but most vntruely) in com-
parison of the two sinnes of adulterie and sodomie, betweene a boye
whiche hee shoulde abuse, and a mans wife, &c.* And that this Epi-
gram beeing printed by Robert Stephanus, did so offend the Councell
of Paris that proceffe was awarded out against him, whiche hee vn-
derstanding, not onelic solde and let out his Pryorie, taking double
money, and so betaking hym to his heeles, tooke Candida a Taylours
wife, dwelling in Calenders streete with him, & she stealing what she
coule from her husbände, they both were rectiued at Geneva by Cal-
uine and Beza soone after was placed by him, as chiefe minister and
publike Reader of diuinitie in Lausanna. Would not a man thinke
that this were the mouth of the Diuell, that coule belch and vomit out
suche wicked lyes, and yet this drumbe is played vpon by euery Papist,
in their rayling and lying bookes, though in truth they myght haue been
satisfied, and had their mouthes stopped long agoe concerning these fals-
hoods. And though I cannot, in euery particuler make that answer
that Beza can: yet concerning the generall, which is the Epigram, let vs
heare, what hath beene set downe, and published in printe a good
while since by himselfe concerning this matter. And then I doubt not
(good Christian Reader) but if thou shalt heare with an indifferent care,
& weigh with an vpright heart, that which he saith in his owne defence
thou

thou wilt learne to detest the malice of such sclanderer lyers, and also embrace the truth of God, which thou regardest for it selfe, and not in respect of mens persons. In that preface therefore set before his Poemes and Epigrames, with thirtie Psalmes of David, reuised and corrected, hee preuenteth both that, that hath beene or heereafter might bee, objected against him, concerning those Epigrams which this monster maketh mention of in this place. First hee saith, that hee was giuen to Poetrie euen from his youth vp, whiche hee did exercise very studiously, partly by a certaine instinct of nature, that drewe him that way, and partly his learned and notable master *Melior Volmarinus*, exhorting him both to those same other studies that became that age, as also to the exercising of his wit in this kinde of stile. Whereupon hee saith, that vpon the seuenteenth yeere of his age, when by his fathers appointment, hee was come to *Orleans* to studie the ciuill lawe, and there did finde certaine learned men nowe already confirmed in iudgement, and excellent in that kinde of learning, and so reckoneth vp a great sorte of their names; hee did not onelie not forsake that studie of Poetrie, but rather as it were with a certaine emulation sprong vp amongst them, followe it with greater contention, and so profited in it, that euen by the testimonie of those same learned men, hee attained to an exacte knowledge in it. He witnesseth that though hee were taken with the loue of these same Poets, with their iestes and pleasant speeches, yet hee detested theyr filthinesse, euen in that same brittle and fraile time of his youth, when if euer the exercise of suche follies myght haue corrupted him, and brought him to a practise of wickednesse, it was then. In this studie hee continued, not as in the chiefest: for hee vsed it rather as a pastime and recreation from other that were more weightie: but when he returned from *Orleans* to *Paris* againe, among other great learned men of that profession, hee was famous. And when hee was called vpon by his M. *Volmarinus*, to publish those Epigrams, he was in the beginning so farre of from hauing any minde or purpose to publish them, that they were now all scattered, and in his friendes hands, and hee was faine as it were, to begge for them, and yet coule neuer altogether recouer them.

Nowe when it pleased GOD to awaken him, and to kindle in him the loue of his truth, which then in France he could not professe

Begin preface
Epigrammes,

Encad Ex
note a book
alict Surrech
tribut mlg at
same so bvt
dinhonot ad
Chigodri
Prvprst qru
fabulad fard
vln

An Answere to that foule and

without danger of his life, hee be thought himselfe to ioyne with Gods people in a sincere and a reformed Church, and therefore Christe calling him, forsaking all things, that hee might followe him, as oneled by his hande, together with his deare wife, whome hee had married a little before, hee arrived at *Genewa*, where hee was lovingly entertained, of that worthie man *M. Iohn Caluine*, and there abode, tyll he was called to *Lansanna*; an *Vniuersitie* in the territories of the Lordes of *Berna*, to professe the Greeke tongue: beeing called therefore such inquirie was made into his life, as is wont to bee, in those Churches where the Gospell is professed, where also voluntarily, *M. Beza* maketh mention of his Epigrames, that the Church might not be deceaued, and testified vnto them, that there were many thinges in them, that did vterly dislike him, for which hee was heartilie sorie: and further, that hee was readie (if it shoulde seeme good so vnto them) euen publicly to witness, howe muche that oversight of his youth did displease & greeue him. This also is witnessed not onely by his owne preface, set before the confession of his faith in the first edition dedicated to his father, whome *Parsons* by *Bolseckes* testimonie affirmeth, shoulde

hane cursed him, who was in truth somewhat alienated from him by sclanderous reportes in respecte of his profession, whom by this confession hee sought to satisfie: but also by his preface set before that tragedie of *Abrahams sacrifice*: where hee hath these woordes, *I confesse (saith hee) that euen of nature I delighted in Poetrie, and I cannot yet repent mee of it: Neuerthelesse it heartily greeueth mee, that the little grace which God gaue mee in that behalfe, was employed by mee in such things, as the very remembrance of them, yrketh mee nowe at the hearte.* Heereupon therefore, that same assemblie of brethren, considering that this was doone in the time of his youth, when hee was ledde by ignorance and Poperie, (which commonly is the mother not only of vices, but of all indiscrete and foolish dealings) they thought it vnreasonable, that hee who was nowe translated from poperie to Christe, and (as it were from Paganisme to Christian religion:) who also had liued honestly and blamelesly, whatsoeuer he had written, should now be thrust fro a place of such seruice in the Church of God. They therefore pardoned his former folly, they embraced him and encouraged him to goe cherefully forward in that place, whereunto hee was appointed of God.

And whereas, not only this *Bolsecke*, but also *Parsons* doe charge him,

*Prefat. in confess.
fidei.*

*Prefat. in Trage.
Abrahams. pag.
32*

*See prefat. confess.
fidei Latin.*

him, as that same impure Apostata *Baldwin*, and Fryar *Claudius de Zante*, did before him, that Beza should make this Epigram, as an assured testimonie of dishonest lye, comparing *Whoredome* and *Sodomie* together, and preferring the last before the other: as also that filth *Nicoll Bourne* the Scot, or whosoever it were that wrote it vnder his name: Let vs see with what probabilitie of trueth they haue doone it.

Beza had bene nowe married (hee saith) foure yeeres beefore his voluntary exile into those parts: his wife an honest & chaste matrone, and whatsoeuer hee tryfled concerning *Candida* (which was but doone by way of fiction, it is certain that he made those verses before he could vnderstand what that vice meant, wherewith they charge him. Againe, those verses were written a good while before they were published: And *Beza* hauing published them was but xx. yeere olde or there about; and that hee could not meane (by *Candida*), his wife, it is plaine, because in those faigned verses he commendeth *Candida* being with childe, to the Gods, and yet he neuer had childe. And as touching *Audibert* the boye, (whome they say) hee should abuse, God knoweth (saith he) how vniust and false it is. Indeepe *Audibert* was a young man then, moste deare vnto me, now a man of singular learning, and good name, to whome being at *Vezel*, I wrote tryflingly certaine verses: wherein I did declare my singular desire of seeing him, and of other my friends: and of my repaying to them againe.

Beza his wife a chaste matrone.

Nowe, that these wretches should say and write, that hee committed the horrible sinne of *Sodomie*, what ground haue they, but even theyr owne wicked and diuelish inuention? And that he should also run away with an other mans wife (as *Persons* saith) out of *Bolsecke*, dwelling in *Kalender* streete, and *Frarine* saith, dwelling in *Harpe* streete, (so well they agree in their tale) her husband yet lyuing, who could euer imagine it, but such limbes of *Sathan*? God forbidde (saith *Beza*) *Loisth*: re be any mortall creature, which is able iustly to touch *Beza*, but with the least and lightest suspicion of adulterie, I refuse no seate of iudgement. And yet notwithstanding (saith he) if any such thing had bene doone: by what right I beseech you, should they reprehende this in me, whiche where they liue, is not only not a wickednes, but 'is counted worthy of praise. &c. Reade that same whole preface set beefore his Epigrams, (which for breuities sake I omit) and thou shalt see the wantonnes, wickednesse, and filthinesse of that whole popish generation, who not onely

Frarine in his railing cration translated.

An Answere to that foule and

carrye in their handes beastly Epigrams, but also expounde them, and set them forth in their schooles: amongst whome there is scarce one can be named, of a number, that is not defiled with all kinde of lustes and filthiaesse. And I pray you what be their Poets? though many of them be wittie, yet most of them most vngodly and filthy, and yet these same good Catholiques, can bellowe and bleate out against *Beza*, and against *Caluine*, as vntollerable men, because they professe the Gospell. But they them selues can intertaine amonge them selues, and also allowe to others, euen the very fountaines to bee opened of all scurrilitie and iniquitie. They can suffer their palpable toyes more then filthy to be in euery mans hand, so that they come not neere the Gospell. But they cannot endure *Beza* that in his youth made suche Epigrams, firste so praysed of them selues, and whilest he was amongst them, well lyked: but nowe because (by the grace of God), he hath both publikely and prinately by writings, & in his life time disclaymed & forsaken thē, they take on with him as if they were madde, for continuing no longer in their filth, prelsing that poeme to the vttermost, and making it to sound that which was neuer meant: yea, they can make the worst of them, and racke them to their filthy meaning, with ful and foule mouthes of baudry, making them to speake that, which they neuer meante, as that impure knaue *Nicholl Burne* a Scot, in his pretended and faigned disputation hath done; whose fleshly and filthy spirite that you maye see, I will sette downe that Epigramme it selfe, and his interpretation thereof, so much, as my modest penne may vtter, that all may see their vile and villanous spirite. This is the Poeme word for word in Latine.

The Poets commonly read, allowed, & commended amongst the Papists, most filthy & wicked.
Amadis Oliue.
Castandra fiderid. Nex. &c

A Best Candida, Beza quid moraris?
Audebertus abest, quid hic moraris?
 Tenent Parisi tui amores,
 Habent Anrelij tui lepores,
 Et tu Vexelii manere pergis
 Procul Candidula, n moribusque,
 Et leporibus, Audebertuloque:
 Immo Vexelij procul valet
 Et vale pater, & valet fratres,
 Namque Vexelij carere possum
 Et carere parente, & his, & illis,
 At non Candidula, Audebertuloque.

*Sed utrum rogo preferam duorum?
 Vtrum inuisere me decet priorem?
 An quenquam tibi Candida antepoſam?
 An quenquam anteferam tibi Audeberte?
 Quid ſi me in geminas ſecem ipſe partes?
 Harum ut altera Candidam reniſat,
 Currat altera verſus Audebertum.
 At eſt Candida ſic anara, noui,
 Ut totum cupiat tenere Bezam,
 Sic Beza eſt cupidus ſui Audebertus,
 Beza ut geſtiet integro potiri:
 Amplector quoque ſic & hunc & illam,
 Ut totus cupiam videre vtrumque,
 Integriſque ſrui integer duobus,
 Praſerre attamen alterum neceſſe eſt,
 O duram nimium neceſſitatem:
 Sed poſtquam tamen alterum neceſſe eſt,
 Priores tibi deſero Audeberte,
 quod ſi Candida forte conqueratur,
 quid tum? Baſiolo tacebit imo.*

Nowe though this be ſomewhat too wanton, to haue beene vttered
 by Beza, in reſpect of that office he now beareth in the Church of God:
 yet, if you looke vpon him, as he was then a younge youth, brought vp a-
 mongſt your ſelues, where not only ſuch loue ſonges and Epigrams were
 highly eſteemed, but he alſo wonderfullie extolled and prayſed by you
 for theſe; with what equitie, in the profeſſion of the Goſpell, ſhoulde
 you now ſo egarlie obiecte them againſt him? And whether they ſound ſo
 ill, as they are interpreted, by that baudy wretch, I leaue to the conſide-
 ration of any indifferent reader, either Proteſtantiſt or Papiſt.

The tytle is: *Theodorus Beza de ſua in Candidam & Au-
 debertum benivolentia:* That is, *Theodore Beza*, con-
 cerning his good will towards *Candida*, and *Audebert*.
 Hee interpreteſt it thus.

The teſtimonie of *Theodore Beza* the new Pſeudoprophet and pretendit
 reſormator of the world cōcerning his ſodomitical Bougorie with the
 young man *Audebertus*, And adulterie with *Candida*, and vthir mā-
 nis vyf, quha is his harlot zit for the preſent, cōpoſit be him ſelf in latine.

Beza

An answer to that foule and

BEza quhy bydis thou, quhy dois thou stay?
 Sen Candida and Audebert are baith away?
 Thy loue is in Pareis, in Orleans thy mirth,
 zit thou vald vezel keip to thy girth,
 Far from Candida lust of thy cor.s
 Far from Audebert thy gret plea-sors
 Fair veil vezel veil moi ze fair,
 Fair veil my brethering quha du-ellis thair
 I may spair vezel, my father, and zou,
 Bot nather Audebert, nor Candidas mw.
 Then quhilk of thir prefer sould I?
 quhilk sould I vissie first or espy?

Candida may onie he deirar, nor thou?
 Or Audebert ony preferrit to zou?
 quhat gif I cuttit my bodie in tuay?
 And giue the ane half to Candida gay?
 The vther t' Audebert: zit Candida nei-due
 Vald Beza haue hail scho is so gre-die:
 And Aude-bert vald Beze haue hail.
 So conetons is he for to prenaile,
 Bot I vald so thame baith imbrace
 To be al hail with baith in a place
 Hir with hir — him with his —,
 And I betuix baith vith ane stif —;
 zit th' ane sould I prefer indeid
 Bot O hou hard a thing is neid?
 And sen the ane ma be preferd
 My fore-quarters sal be con-ferd
 To Aude-bert for Bongo-rie
 The chiefest of my vo-luptie
 But Candida gif scho com plaine
 I sal hir — kiss laich a gane.

If a man should rake hell for a filth, where might hee finde a worse,
 whose impure heart, in that wherein hee had chiefest delight, hath made
 him with a foule pen to set downe to the worlde, that, whiche honest
 heartes would detest to thinke, and a shamefaste face and eare, woulde
 blush and burne once to heare: and yet this he setteth downe with a
 foule penne to deliuer to the print, that it may bee scene, read, and hearde

of

A scurrilous
 filthy knave,
 there is no such
 word in the
 Epigram.

I blushe to set
 downe the
 wordes for
 shame.

of the whole world : how neere to the meaning of the Epigrame, take it euen as il as may be, and at the worst: I appeale to al, as afore sayd. But (as I haue sayde before) their Popes and Cardinales may doe what they lyst, but Beza for a youthly Poeme, written in their owne shame and ignoraunce, must be so condemned, as both he and the religion that hee professeth, for his sake must be throwne to hell, and cryed out against by euery filthy rayler, with foule and vglye mouth. I omit those that were heretiques, fauouring the Arrians, Nestorians, & such like, as was *Libertinus* and *Anastatius* the 2. I omit *Boniface* the 8. who entred as a fox, raigned like a Lyon, and dyed like a Dogge; who was condemned at a Councill in Fraunce, of murther, heresie, and symonie, and beeing dis- possessed and imprisoned, became madde, and deuoured his owne flesh, the deuilles keeping a terrible stirre in the pryson the same daye that hee dyed; I omitte that holy man *Iohn* the 23. that held that men were no better then beastes, who was condemned in a generall Councill, and had his picture burnt, by *Nicholas* the fift, and whose opinions were also condemned by *Benedict* the 12. I omitte *Gregorie* the eleuenth, who at his death, confessed what a cursed lyfe hee had lead, in beeing so couetous, and raking together that which did him no good. What should I saye of *Iohn* the 24. who picked *Alexander* the fift ouer the pearch, by the helpe of an Italyan Figge, that hee myght come to the papall dignitie him selfe, who was condemned to be an heretique, a wicked knaue, an oppressor of the poore, a persecutor of the good, a staye to the wicked, a barterer and exchaunger of Byshoppricks and benefices, a glasse of dishonestie, a vessell full of vice, a deuill incarnate, one that had kepte his brothers sister as his whore, had defiled many Nunnes, and younge maides, had contemned his owne religion and seruice, banished fasting and abstinence, had solde holy reliques, and namely *S. Iohns* heade: for 50. thousande duckettes to the Florentines? What shoude I speake of *Leo* the 7. who for his gluttony and incontinen- cie, might beare the bel, that for the enlarging of the possessions of *Peters* chaire, dispossessed Duke *Vrbayne* of his whole kingdome, bereaued the Duke of *Ferara* of *Mantua* & *Regium Lepidi*, kindled warrs betwixt *Charles* the 5. & *Francis* the Frenche king, who accounted the Gospell of *Christ* for a fable? What of *Clement* the 7. who by coniuring and poysoning attained the keyes & seat, paying for it thirtie thousand ducketts, & doubting also of the immortalitie of the soule? To passe (I say) ouer al these, and to come nearer our purpose, what neede I remember Pope *Ioan*, begotten with

Platina,
Ioh Meiero,
Abbas Vesper,

Les Anales de
Fraunce,

Cronic, Cronico,
Marie bish, Nams,

Council, Confess,
tom, 2.

See the Arti-
cles to the num-
ber of 54. put
in against him.

An answer to that soule and

Petrus p. r.
monstat.

She was called
Stephana.

Joh. Rautius.
Textor.

Cardinal de
Monte,

childe by a Cardinal, and laying her burden in an open Proceſſion in the open ſtreete, who was the cauſe, & that honorable ceremonie of groping, in their porphirie ſtone ſhould be uſed, to try whether they were men, or women; What ſhould I mention *Iohn* the 11. begotten in adulterie, & lying in it al the daies of his life? who by the meanes of *Theodora*, that ſhameleſſe ſtrumpet, was made firſt Biſhop of Bullen, then of Rauenna, and laſtly Pope, til he was ſmothered by *Marozia*, daughter to *Theodora*, as very a whore as the mother; who, to further her ſonne *Iohn* the 12. that was begotten of her by *Sergius* the third, had his breath ſtopped with a couſin, vntil *Iohn* againe, through a commotion was depoſed, & *Leo* the 6. ſet in his place; which *Leo* within leſſe the 7. monthes was poiſoned by the aforeſaid *Marozia*, and *Stenen* the 6. ſet in his place but yet drunke of the ſame cup. This *Marozia* had alſo a whelp, named *Albericus*, who hauing gotten ſome head & power in Rome, rooke an oth of the Citizens, that after *Agapitus*, they ſhould elect his ſonne *Oſtavian* to be Pope, & this was called *Io. 13*. This cub grew vp in the ſame kind: For he liued filthily, & maintained an open ſtewes: & being reprov'd of ſome of his Cardinals for it, he cut off ſome of their noſes, ſome of their handes, ſome of their legs, and ſome of their priuy mēbers. This father of the Church gaue orders in ſtables, committed whordome with 2. ſiſters, made children Biſhops deſiled virgins and widdows, made his palace a brothelhouſe, lay with his fathers own Concubine, and with others, committed robberies, and being at length depoſed for his popelik dealings, being taken a bed with another mans wife, he was worthely killed. I haue before ſpoken of *Paul* the 2. a Sodomite, whoſe necke was broken by the deuil, and of *Sixtus* the 4. that erected that ſhameful foundation of Sodometrie, of both kindes, and diſpenced with his kindred for the free uſe of it. What ſhould I ſpeak yet more of your ſhamful dealings? I coulde ſet down, that *Inocent* the 8. had plyed this filthy occupation ſo faſt, that he had 8. baſtard ſonnes, & as many daughters: I coulde rehearſe how *Iulius* the 3. beſides his ſtrumpets, kept a knaue for ſodometical uſe, named *Inocent*, to whom he gaue a Cardinals hatte for his ſeruiſe in recompence. The like I coulde ſay of *Pius* the 4. who for his beaſtly behaviour that way, had this of Paſquil ſet vp by him: *Impius eſ tu, pater tuus latro eſt, Mater tua meretrix*. Thou art an vngodly wretch, thy father is a theefe and a murtherer, thy mother a whore. *Perſons* out of *Bolſecke* enuieth *M. Caluines* ſiluer potte of wine, and his diet bread: but this Pope keeping beſides a curteſan another mans wife, woulde commonly eate oyſters & ſnails,

snail, and drinke *Mangueguerra*, to prouoke his beastly lust: which yet when through feebleness of age, it would not serue his turn, his Curtesane delighting more in the young Cardinal *de Monte*, then in him, hee caused her to be thrown into a stinking dungeon, to bringe downe her courage, til at last setting her free againe, he eate so raueningly, and spent him self so lauishly vpon her & the other, that he died in his bed beastly. They talke of *Caluines* death, how he died: but if a man should set down their ends, they are wonderful. How *Stephen & Sergius* vsed *Formosus*, how *Sergius* vsed *Christopher*, how *Benedict* the 4. *Bene.* the 5: how *Boniface* the 7. *Iohn* the 15: hauing his eies put out, and being famished to death. What should I remember the horrible and fearful end of *Bonsf.* the 8. that dyed suddenly, and was trailed thorow the streetes like a dog, thrust in with speares & bodkins? what of *Benedict* the 8, who was seene after his death, riding vpon a blacke horse? They reckon vp vnto vs, (as they thinke great accusations, against *Luther*, *Caluine*, *Beza* and other godly men, which yet are but sclaunders and lies, but these things appeare out of their owne stories: that *Engenius* the 4. was not onely accused, but also conuined to bee a blood thirsty & wicked man, and howsoeuer he recovered his papacie afterwards, by the help of the Dolphin of France, yet he was deposed, So *Iulius* the 8. like a Ruffian threw *S. Peters* keies into Tyber, and being a mangiuen ouer to dronkennes, and other fleshly filthynes, and to Sodometrie, abusing two noble Children, that were sent by the Queene of Fraunce to Cardinall *Nantes*, by the meanes also of great warres, he caused, that within lesse then seauen yeares, there were brought aboue two hundred thousand persons to their graues. And as for their beastly Coniurers, they are sy known, and so many, that it would require a whole volum to set down but their names and doings. Was not *Siluester* the 2. a trim fellow, that by the means of his M. daughter, dwelling in Spaine, got such a booke, as taught him great skil; and was y^e cause of al his preferment. For it brought him to the Popedome, and fro thence to the deuil: the deuil going beyond him in a bargaine that he had made with him, to haue his soule when he should take him saying Masse in Ierusalem? Of whome *Iohn* 19 learned his cunning, though hee enioyed his popedome not so long time. To these Coniurers may be ioyned *Benedict* the 9, *Gregorie* the 7. that notable firebrand, that threw the sacrament in to the fire, & comitted such notable villanies, forbidding marriage, that the whole world was festred with his abominations. And euen as these Popes, that were the heades of that Antichristyan

This was a very strong wine for the purpose.

Cronicon Sigeberti. Maria Polonus.

Fascicul. temp.

Concil. Basle.

Plat. Nauch. Ioh. de portua. Maria. Scotus.

An Antweate to that foule and

feate for the most part, especially since they tooke vpon them that Antichristian tytle, degenerating from Christ and his doctrine, haue shewed them selues the veriest villaines that euer liued, so their creatures that as swarmes haue pestred the world, haue beene the wickedest wretches that euer liued, liuing in adulterie, buggerie, incest, and al kind of filthynesse: their Cardinales, Byshops, Abbots and Fryars, giuing ouer them selues to committe wickednes, with greedines. But if anye such filthynes bee found in Israel, wee neither iustifie nor allow it. But they wil not see their own sinnes, which if they would or did acknowledge, it should make the to lay their handes on their mouth, and to be ashamed, they would not abyde that in them selues, euen from their highest Popes to their lowest Priests, whiche they doe: to witte, all kinde of Sodometrie, filthynesse, and iniquitie. They forsooth may not marrie, and then good enough, though they play the whoremongers, maintaine as it were a stewes, in euery place where they come, giuing ouer them selues to all filthynesse. Theyr Popes maye possesse their owne daughters, and they may be likewise abused by their owne sons: so as one, & the same maye bee his daughter, his whore, and his daughter in lawe, and all at once, without any blame: yea theyr harlottes canne make Cardinales, purchase byshopprickes, and doe whatsoeuer they lyst, as partelye I haue shewed: yea, theyr Popes can lay their owne fillers to gage, and take away others by poyson, for telling any tales concerninge their filthines: let *Paulus Fernesius, Petrus Aloissius, Iulius Tertius, Iohannes A casa, and Canisius*, that for names sake was married after the manner of dogges to *Catella*, mentioned before, beare witnesse. All these thinges therefore obiected against Beza, concerning *the sellinge and letting of his priorie*, is false and villanous, and so also is that shamelesse reporte, of his *running away with an other mans wife*, whiche if they had beene true, all the safe conductes that the kinge of Fraunce coulde haue made him, coulde not haue saued him from the shame of such outrageous iniquitie: or at least, if any such challenge had bin made, eyther by the fermers, or by the Tailer, notwithstandinge that *Lainoy* had giuen the one of them a hundred crownes, to stoppe his mouth, coulde haue stopped the blaste of this infamie, especiallye beeing in suche a place, where they woulde haue beene gladde for to haue hadde some suche matter agaynst him, to haue defaced him. Where both hee and wee shoulde haue hadde it hotte in our noses, sette out to the vttermoste, and with the fullest

Alexander Borg.
called Alex. the
6. His daughters
name was
Lucretia, who
lay with the
Pope her Father,
and with
Valentin Borg.
her own brother.

fullest testimonies, whereas nowe forsooth onely *Bolsecke* an heretike & an enemye, and *Launoy* a slidebacke, & an Apostata, are brought in, in a dumb shew to witnesse the matter. But heere for the better satisfying of the godly: (for I suppose nothing can satisfie the papists that are vnreasonable men) in regard of these accusations, I will set down a letter from *M. Beza* him selfe, writtē euen very lately to a learned and godly father of this Realme, that had written vnto him a litle before concerning these matters, wherein they shall heare what *M. Beza* answereth, which I haue faithfully thus translated,

Master Beza his Letter to the reuerend and godly learned man M. Tho, S,

I Reioyce, that it was and is vntrue, that lately was shewed vnto mee, to wit, that you were gone before me vnto that same most quiet hauē, to which we haue hitherto strived through so many stormes. Blessed bee the Lorde our God euen for this, and hee graunt, that you may long liue for the benefite of his Church. If I had knowen that the matter had beene so, you shoulde not haue beene so ouerpasse of mee, when eue very lately, not passing three dayes since, y^e messenger of our Senate coming thither, I wrote letters, directed to many, concerning our affaires: as also vnlesse it were troublesome vnto you, I woulde haue you to learn of *M. Wittingham*, or of our *M. Fountaine*, or of those reuerend Bishops themselves, and that you woulde not thinke it much also, to lend vs your helping hand in that businesse. But as concerning those infamous libels of *Bolsecke*, written against *Caluine* beeing dead, and me yet a liue, and alleadged of the *Iesuites*: besides, that I haue long since waxed hard with suffering such reproches, yet hee hath deuised nothing of *Caluin*, or vomited out against me, vnto which I haue not answered before: to wit, in *Caluins Interim*, and in my other answere to *Claudius* then a Monk, and now a popish Bishop, which concludeth the second volume of my workes. For this same Verlet writeth nothing, which hee hath not taken from others, especially out of a libell of a certaine couled Franciscan, published at *Lyons* twentie yeere agoe: in which that wicked wretche, beeing expelled from *Lausanna*, with his harlot, when I was Rector or Gouvernor of the schoole there, sparing none of y^e ministers or professors of *Lausanna*, feigned also that same tale of my wife, whom I should carry from her husband. Vnto whiche libell *Caluine* also thought good

This was
Anthonie
Cathalyne
as I ghesse.

An Answere to that foule and

somewhat to answer, which if you will looke, you shal finde amongst his
 small bookes published heere together in the yeere 1576. in the 531.
 Pag. I my selfe doe therefore answer nothing, because when hee had
 spread those sclaunders at *Lausanna*, the authour according to the ma-
 ior his iudgement, had asked mee forgiuesse for his lying, acknowledged
 his faulte vnto mee by writing, vnder the common seale of the Towne.
 Afterwardes, I vnderstoode that þe wretch with his harlot, was for other
 wickednesses cast into prison at *Paris*, a little before the beginning of
 the first ciuile warres, and at the length (as I thinke) ended his life in an
 halter. But *Bolsicke* is also more detestable, enterprising by circumstā-
 ces of names and times, partly true and partly false, to put vpon these
 deuises some colour of truth, to deceiue the ignorant, being infamous
 by a threefold banishment, and at the length falling into open defection
 of *Papistris*, hath now so durst to lye, being in the desperate estate of po-
 uertie, þe might win some fauour with the Archbishop of *Lions*, a mā
 not much more godly then himselfe: at that time when as in a little
 Towne of the Countrie of *Subandia*, six miles from this Citie, he moste
 impudently; and also vnskilfully, professed Phisicke to his small profite:
 Afterwards his libell also being enlarged by another impure Apostata *Lan-
 zus*, whom I heare not to bee there vnknowne vnto you, wonderfull
 things being promised vnto him: of which promises, when the miserable
 fellow saw that they were both frustrate, he went vnto his place, & short-
 ly after departed this life. But doe you thinke (my good Sampson) that
 I ought so to stay at the barkings of these Curses, that by bestowing la-
 bour in confuting these thinges againe, which haue beene so often con-
 futed, I might stirre vp others to followe, being more impudent, hauing
 no conscience in deuising any thing? Or rather to leane vpon mine own
 conscience, and their testimonie, who haue beene beholders of my lyfe
 these 34. yeeres, and by a flat and constant despising the outrageous bar-
 kings of these dogges, which at length of their owne accord, will vanishe
 away, as much as I can approoue my faith and integritie to the Church,
 and to all good men. They reprehend my Poemes, which fell from mee
 when I was a young man among the Papistes, for which very thing I ob-
 teined great praise euen with the Italians. The which notwithstanding
 were printed first of all, by the permission of the Senate of *Paris*: which
 Poemes, I my selfe first condemned: which yet may seeme very chaste in
 comparifon of many of their sorte of writings, and which they them-
 selues doe suffer, and woulde haue them printed againe and againe: if I
(foorth)

(forsooth) had been giuen to accompanie harlots, or to haue committed any thing more filthie, woulde I haue betaken my selfe into this church, or not rather haue abidden still amongst themselues, where (I may be bolde to say) so large a way was opened, and by many means vnto great riches and to no small dignities: neither was I altogether so senslesse, but that I sweat long time, and laboured much in ouercomming this temptation. If I went out of my Countrey for debt, howe commeth it to passe, that no man for these 34. yeeres, hath sued mee in this Citie, where it is knowne that the lawe is executed most seuerely. If being guiltie of that crime, I forsooke Fraunce: howe is it, that in so long time, there appeared no accuser, especially seeing I haue so many enemies willingly and of their owne accorde, without any fee, conspiring againste my life? But I knowe that I neede not these excuses, neither with you (my Sampson) or with any vpright Iudges. The brethren which are heere, neither they of *Paris*, where *Lanzus* the Apostata got these thinge to bee printed, doe thinke meete that I shoulde once thinke of writing any newe answer. And surely I would wishe, that I might bestow the rest of the time that I haue to liue, in more profitable matter. Notwithstanding I would haue this to bee wayed both of you, and the other brethren, whome I know to haue a care of the glory of God, and of my credite and estimation: that what you shall aduise to bee requisite for the good of the Church, I may imbrace and performe in deed, to the vttermost of my power: Farewell most worthie man, and my dearly beloued brother. The Lorde Iesus graunt that ouercomming all lets and hinderances, wee may manfully and constantly, enjoying his power, runne forth our race euen vnto the goale. Pray likewise for this Citie, the Church and ministerie, euen as I pray with all my hearte, the most good and mightie God, that hee woulde blesse you and your labours. From *Genoa* the 10. of October, 1582.

Yours wholie, Theodote Beza.

I beseeche you that you will pardon the bad writing and letters, of a trembling and shaking hande, hasting by reason of the speedie departure of the carrier.

The

The like is to bee saide concerning the *begetting of his seruant with childe, and also murdering the same*: Peter Viret beeing a notable man, being (as he saith) of *connsell with him*, al set abroad forsooth by *Bolsecke*, and dubbed vpon the report of a barber, O shamelesse iniquitie, at which euen the very heauens doe sweate, and were it not that God in his long patience, did suffer such wretches to trie the faith of his children, and also to vter their owne shame, that all creatures myghte witnesse against them: the earth woulde not beare them, but euen cleaue, that they might be swallowed vp quicke to hell, and so come to a iust and full damnation.

Concerning that hee addeth, *that it shoulde proceede from Beza, that the young king of Fraunce shoulde haue beene taken at Amboys, that Lions, Orleans, Poyters, and other Cities shoulde haue beene surprised: that hee shoulde contrine the death of the Duke of Guise, and commit the execution thereof to Poultror, that hee shoulde bee the authour of those bookes (which hee calleth) seditions, to wit, of the booke intituled the Furies of Fraunce, another the truth, another the watch, another the waking Bell, and the last the life of the Queene mother*: they are to bee credited as all the rest are. For first whether wee looke vpon the reporters, or vpon the circumstances to proue these reportes, they are both vsufficient to proue any such thing against so rare and notable a man. For if that matter at *Amboys* had beene contriued from *Geneua*, the stories beeing set downe, so many & so variable, as well by Papists, as by those of the reformed religion, either one or the other woulde haue touched it, they woulde, haue set downe the guilties examinations, and haue published the to the world, with the most sufficient proofes, to haue brought that place into hatred. And if so many Cities should haue beene surprised by their deuise, the treason woulde haue beene further discouered, their seuerall confessions that were racked, tortured, and executed, for and about it, should haue been published. And concerning the Duke of *Guises* death, the noble Admirall that was so cruelly murdered, beeing charged with the same fact, should not haue beene so cleared by all their histories one and other that haue written of it, nor all the rest of the Protestants, as they were, as appeareth by sundrie the Frenche kinges Edicts and Proclamations, that haue acquitted them from it. And touching the last, concerning those bookes, howe shoulde *Bolsecke* know that *Beza* was the authour, was hee present with him? Hath hee yet confirmed it by any sufficient testimonies?

All the histories in a maner written in the French tongue doe acquite the Admirall and the Protestants.

monie? Or did hee knowe it by any speciall reuelation? Can no man write bookes but *Beza*? Was *Beza* there that hee coulede so set downe their particuler dealinges? Is it not rather likely that it was some from amongst themselves, that being conuerted and escaping those furies, in the detestation of such proceedinges wrote them, that was of more intelligence, and acquainted beter with matters of state, then *Beza* either was or coulede bee? But any man may feele these lyes they bee so grosse, and shamelesse.

That whiche followeth deserueth no answere, concerning *Beza* his tyrannie. For all men knowe that knowe the state of a reformed Church, that howsoever the Pope like a Tyrant rageth and raueth at Rome: yet *Beza* cannot doe so at *Genewa*, where albeit great price bee set vpon him, in respect of his rare and notable gistes, whome they honour & loue, as a singuler minister of Iesus Christe: yet hee doth nothing alone, but all is done by common consent of the Church, and of the states. And therefore if any such *Merline* (as you name) were deposed from his ministerie, I warrand you, it was not for his goodnesse, or for his sinceritie: The like is to bee thought of *Gaigne*, and the Lord of *Pauye*, belike it was for some treason or conspiracie, seeing the punishment was so capitall and deadly. And as for such as you name, to bee the furnisshers, and furniture of *Genewa*, which you make an harborow of malefactours, and wicked liners, of banckrupts, and suche as runne away from their husbendes and from their wiues: though a thousand such Varlets as your selfe, conspiring it, against it, shoulde sweare it: yet they that haue dwelt there and knowe it, knowe that it is most vniust and lewde that you report of it: For no man can dwell and continue there, no nor a fewe daies without examination from whence he came, & whither he woulde, but they must knowe of his life, religion, and honestie. *Sermetins* may confute this sleaunders, that beeing an heretike, coulede not escape there, howsoever hee had escaped in Fraunce, and in other Cities; neither can any others, if they haue beene any notorious offendours; they will quickly bee founde out, they can neither be there receiued, nor find any such maintenance. In deed in your Cities and Popes kingdome, where lust beareth the sway, and iniquitie hath gotten the vpper hande, there vncleane birdes do nestle themselves, as in an vncleane cage; there wicked men, that runne from their wiues, and wicked women that leaue their husbands, may haue protection and mainteinaunce enough, for they tooke their beginning from suche good foundations, and so did

Nothing done
alone in reformed
Churches
but by consent.

Rome had his
beginning from
such a founda-
tion.

Rome the mo-
ther of carna-
litie & carnall
libertie.

Men are not
the beginners
of the gospell.

Religion is not
from man, though
God giue his
giftes vnto me.

Rome it selfe, which afterwards became that same rose coloured whoore, that was the most glorious strumpet in the worlde, whither for refuge of filthe, haue runne all the sinckes and chanelles in the world. *Geneua* yet neuer graunted such dispensations, for diuorces in cases against the worde of God, as Rome hath done: *Geneua* neuer maintained the stewes, such witcheries and sorceries, idolatries and blasphemies, as Rome hath done.

And whereas you say that M. *Charke*, upon occasion giuen by himselfe, hath heard somewhat of the first beginners or restorers of our Gospell, &c. Wee answer, that M. *Charke* hath giuen no suche occasion, and you haue but testified and set out to the worlde, the villanous spirite, that dwelleth in that cankered heart of yours: for all men of God know, & by the grace of God wil confesse, that these men in deed were holy men and Saints of God, and whatsoeuer infirmities they had, yet the Lorde hauing appointed them to a singuler work, did enrich and beautifie them, with rare and singuler giftes; neither yet do we say that these men were the first beginners or restorers of our Gospell. For our Gospell was before all beginnings, deliuered and restored to the Church of God in all ages, cleare in it selfe, and shining into the hearts of all the faithfull from time to time to their euerlasting saluation. In deede some of these men were rare instrumentes in the generall Eclipse of the worlde, when Antichriste your Pope had preuailed, and had now corrupted and confounded the truth and true religion of God: these were instruments to scatter that doctrine, & to scourge of that filth and rust, that in length and continuance of time, was growne vpon it, bringing soorth that worde of God that long had lyen hidden, and the Lorde gaue a singuler blessing vnto their labours, reclaiming a great part of the world from your heresies, and being also, godly vertuous men, your supposition being false, all that you inferre vpon it, must likewise bee false. And as for your recapitulation, it is proued before vpon occasion of that you haue obiected, that the vocation, life and doctrine of M. *Luther*, was from God, & not from Satan, as you blasphemously speake, from whome can proceede no good thing; but the religion of Iesus Christe, which (by the grace of God) *Martyn Luther* professed, was (as I haue saide) the wisdom of God, hidden in a misterie with God from before all beginnings. Of the publishing whereof, although it pleased God to make *Martin Luther* an instrument, and others after him, yet were they not, neither authors nor beginners.

As for that you shuffle in *Carlostadius* with *Oecolampadius* and *Zwinglius*, the one being in deede an heretike, and the other sounde and godly learned fathers: It is but your olde practise, to the ende you might deface them. For concerning *Carlostadius* hee was a man to corrupt and euil in religion, as hee was insly sequestred from their vnity, and in that *Sleidan* our owne historiographer, doth set foorth his banishment and miserable ende, it sheweth how both hee and wee did like of it. The other two in deede were hardly thought of by *Luther*, and there was some difference betwixt them, concerning a poynt of the sacrament, but this was not in any suche matter of substance, as coulde, or did break that same vnitie that is amongst the children of God. As for *Oecolampadius*, hee was a worthie man, and it cannot bee shewed by any testimonie, that hee came to any suche death: that was an ende, that sell out to some of their Popes, who were carried (as their stories witnesse) euen as a man may say quicke to the Diuell. Of like truth is it that out of lying *Lyndan*, (who hath laboured to discredit all religion, and to bring the scriptures of God into doubt concerning the originall, both Heberwe and Greeke) that hee deliuereth vnto vs that he should kyll himselfe with his owne handes: for that is the ende of that desperate doctrine of poperie, which teacheth satisfaction to the iustice of God, by their owne workes: which when any of them haue felt them selues too short of, they haue bin their own hangmen, and come to miserable ends. Mention hath beene made before of some, and I referre the reader vnto those places that are quoted. If I would enter into that field, and make comparison betweene both the one and the other, every man should see what litle cause *Parsons* hath to speak of the end of anye, that professed the Gospel of Iesus Christ: For a man might reckon vp al sortes amongst them, that haue died most wretchedly, in great dispaire, in relesnes of conscience, in doubefol wauering of their saluation: the most smitten by the hand of God, and for lacke of peace, smiting them selues: whereas the others, died ioyfully in great peace, and assurance of the fauour and mercye of God: And so did not onely *Oecolampadius*, but also *Zwinglius*, whom impudently also hee would make to haue receaued his doctrine of the Sacrament from a spirit, as hee had charged *Luther* before him, whose ende, though it were in the field, hee dooing the duty of a good Pastor, and not forsaking his flocke, died gloriously: because hee dyed in mayntenance of the truth against the enemies of the Gospel.

Oecolampadius.
Zwinglius.
The Papistes shuffle heretikes amongst those that are sounde professors, to the end to deface them.
Carlostadius.

As was Siluester the seconde when hee saide Masse in a chappell called Hierusalem in Rome, and Alexander the sixth.
Ioh. Iſack in Lyndanum.

The death of Gods saintes precious in his sight.

Zwinglius in not forsaking his flock in the field, did the dutie of a faithful Pastor.

And as for *Caluine*, besides that that hath beene said, the noble monuments of his woonderful learning, great paines, excellent knowledge, sincere iudgement, &c. shall be enough to stoppe the mouthes of al his enemies, whose doctrine, though hee would seuer and set at oddes, from that which *Zwinglius* taught, by the testimonie of two false witnesses like him self, *Andreas Sebedeus* preacher of Noion, and *Iohannes Angelus*, pracher of Burtin, both *zwinglians*, which they did take vppon them to prooue against *Caluine*, beefore the Magistrates of Berna, *Caluine* him selfe beeing present, whereupon should proceede a decree from those Magistrais, in the yeere 1555, that none of their dominions should go and communicate with *Caluine* at Geneva, &c. It is euen as true as the rest: for if there had beene such difference in so many Articles, why are not those Articles sette downe? Why is not an extract of that edict also set forth, that men might see the causes of that restraint? But all this is nothing but malice. For shall we thinke, that the Lords of Berne, who are ioyned to the other Churches in the same profelsion, and maintaine the Gospel, that there should be suche difference betwix them? Indeede in well reformed Churches the people are bounde, not to runne where they lyst, and to communicate where they will, but they are sorted into flockes, and euerye flocke hath their owne Pastors, and such an edicte might passe from the Magistrates: But whoe is this *Pontas*, by whose credit this is deliuered vnto vs? If it be your lying *Potacus*, which you haue mentioned before, hee deserueth as little credit in this, as in the other things that he brought before.

As concerning *Beza* (who you say) hath brought our doctrine to perfection, that is as you expound, to Puritanisme, in whom (you say) *M. Charke* may greatly reioyce, for that he sheweth him selfe in his reply a most zealous Puritane: I aunswere, that wee thanke God for those notable helpes, which we haue receiued by the excellent ministerie, of that worthy man *M. Beza*. The trueth of God, though it be so perfect in it selfe, as no man can bring perfection to it, yet then it is moste cleare and glorious, when it is separated, and purified from the corruption and filth of Poperie: wherein, if *M. Beza* his paynes haue beene further imployed, then others, why shoulde this bee imputed vnto him, as worthy of blame, and as if hee were an heretique, he be charged to inbrace that which both he and we do set our selues against, more then ever did the Papistes? vnlesse they call that Puritanisme, when menne doe studie so seperate them selues from Popish corruptions, which indeed, because

Papistes

The people in well reformed Churches, sorted to their own parishes.

Papistes doe not, as they cal vs in spite, Puritans, we may iustly cal them filthy Porkelios.

Last of al, concerning that worthy man *M. Bucer*, whom this wretch seeking to deface, as he hath done all the rest, by the authoritie of lying *Bucer*, Lindane, he auouching it vpon the reporte of certaine Merchants (as he saith) of *Colen*, and by the reporte of *Pontacus* afore rehearsed, a popishe, and therefore a lying Historiographer of our time, who forlooth (as some of his owne Disciples should reporte) should die a Iewe, denying Christ to be come: it is so foule and false a sleaunder, as *M. Charke* hath already prooued, and the storie both of his life and death set forth to all the worlde, doth testifie, as I will not any longer stand vpon it. As for the inconstancie, altering and chaunging that they charge him with, wherby they would gather, *he so often altered & chaunged his sayth*, that he might die a Iewe, (as *Parsons* saith) wel inough: It is a reporte worthy such reporters. For, for his inconstancie, it was no other then it becommeth al Christians, who must, and doe, grow from worse to better: wee beginne first with principles, as it were with milke, but afterwards (by the grace of God) we are confirmed, and can receiue stronger meate: Both *Phillip Melancthon*, and *Martin Bucer*, were woorthye men, and yet by the meanes of *Luther*, and *Zwinglius* in that point of the Sacrament, they were diuersly distracted, till their iudgemente was better confirmed. And what reproch (*Parsons*) was this vnto the? Must *Bucer* therfore needs so often alter & change his faith, as he was found to alter & change his opinion in this point? Is there no difference, betwixt a mans faith, that is, that whiche comprehendeth the whole doctrine of faith, and a little point, whiche onely consisteth in a matter of circumstance? Againe, haue the Papistes alwayes beene one, of one growth, alwayes like themselves? Did not Priest *Bristow*, dissemble a greates while, come to our Church, communicate with our Sacraments, be present at our exercises and disputations, long time after her Maiestie came to her Crowne? Did not Friar *Campion* so, living in *S. Johns Colledge*, bearing office in the Vniuersitie, being the Grocers scholler, and proceeding so farre, that hee shoulde haue preached before them? And good Syr Robert, (if you be the authour of this booke) for your selfe, howe liued you in your colledge, before you were expelled your house for your prodigalitie and wickednes? before you went beyond the Seas? When there was a greater likelicood, that you would prooue

some notable royster or ruffyan, whom the gallowes would take vp by the way, rather then a Iesuite: who for popish treason (excepte the Lord turne your hart) wil bring you (I feare) to a iust and a deserued end.

As for that which follo weth (hauing beene long in this) seeing it is matter of doctrine, and containeth but such things as hath beene already obiected, and was long ago answered: wherein also I suppose *M. Chark*, as God shal giue him strength, leasure and time, either presently, or when the whol shal come out, wil shap some answer: I leaue it for my part, esteeming it vnworthy any, beseeching al good readers, euen for Christes sake, and as they tender their own saluation, to beware of those enemies: who we doe see to be distressed in the maintenaunce of their cause, that they are driuen from the matter, to the manner, from the trueth to mens persons, from the word of God, to mens traditions, seeking nothing but to inueigle vs by odious and false accusations.

Now the Lord Iesus open thy heart, giue thee wisdom and strength, that thou maist discerne trueth from error, and light from darknes: and discerning it, maist so fast cleaue vnto it, as thou maist stand against Satan, against hell, against Antichrist, and against al his Adherentes, to liue and die in it. *Amen.*

FINIS.

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© I am of an opinion, when I have found out
that your report is as open contradiction of
false reports will never be any, reasonable
be filled up.